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W. Walton
Augt 1861

The gift of
My affectionate Sister,
Georgette & Kate.

August 30
1861.

PRACTICAL THEOLOGY.

VOL. II

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EARLY RELIGIOUS TRAINING.

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DISCOURSE I.

At an Extraordinary Meeting of *the Association, incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion,* held in St. Peter's Vestry-Room, Dublin, 27th January, 1803,

His Excellency, PHILIP, EARL OF HARDWICKE,
Lord Lieutenant, President, in the Chair,

It was Unanimously Resolved,

On the Motion of His Grace the Archbishop of Cashel, seconded by the Lord Bishop of Cloyne,

That the Thanks of the Association be, and they are hereby returned, to the Rev. JOHN JEBB, A.M., for the excellent Discourse delivered by him this Day; and that, by his Excellency's Desire, he be requested to print the same.

Signed by Order,

HOSEA GUINNESS,
WILLIAM MATURIN, } Secretaries.

DISCOURSE I.

Psalm i. 2, 3.

HIS DELIGHT IS IN THE LAW OF THE LORD; AND IN HIS LAW DOTH HE MEDITATE DAY AND NIGHT. AND HE SHALL BE LIKE A TREE PLANTED BY THE RIVERS OF WATER, THAT BRINGETH FORTH HIS FRUIT IN HIS SEASON; HIS LEAF, ALSO, SHALL NOT WITHER, AND WHATSOEVER HE DOETH SHALL PROSPER.

Such is the Psalmist's description of a happy man. He saw the world around him, universally in search of happiness, and, almost universally disappointed; he knew, that, unless they were delivered from the power of moral evil, and formed to the love of virtue, his fellow-creatures must be irretrievably miserable; he knew, for he himself had experienced, that there was but one thing in this world able to produce such blessed effects,—the influence of true religion; and, anxious to win them to the reality of that bliss, whose phantom they were vainly pursuing,—with the purest ardour of affection,

and the warmest emotions of gratitude, he exclaimed, "O! the happiness of that man, who walketh not in the counsel of the ungodly; nor standeth in the way of sinners; nor sitteth in the seat of the scornful! But his delight is in the law of the Lord: and in his law doth he meditate day and night: and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf, also, shall not wither, and whatsoever he produceth [1], shall prosper."

And, is it possible, for human imagination to devise a principle, so destructive of every vicious and unhappy propensity, so creative of every benevolent and holy disposition, so fruitful in every good and perfect gift, as that which the Psalmist makes the root of happiness? He whose delight is in that law of the Lord, which is perfect, converting the soul; in that testimony of the Lord, which is sure, making wise the simple; in those statutes of the Lord, which are right, rejoicing the heart; in that commandment of the Lord, which is pure, enlightening the eyes — how can he but be virtuous, and happy! Divine truth has taken possession of his mind, and no unholy guest can harbour

[1] This is, at once, more accurate than the common rendering, and preserves the metaphor uninjured.

there; Divine goodness is the object of his heartfelt affection, and to the image of that goodness, he is gradually assimilated: the majesty of infinite power, the beauty of unerring rectitude, the excellency of eternal wisdom, the superintendence of Providence, the aids of grace, the promises of pardon and acceptance, the hopes of glory and immortal life,—these are the sublime subjects of meditation, which animate his devotion, exalt his faith, create holy desires, inspire good counsels, incite him to just works, and afford him a pure and lasting peace, such as this world cannot give, and cannot take away.

The happiness of him who thus delights, and thus meditates, is, accordingly, represented in the text, under one of the fullest and most beautiful images of nature: "He shall be like a tree, planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he produceth, shall prosper." Not more necessary are constant supplies of water, to the growth of vegetation in the sultry regions of the East, than the influences of divine truth, to the existence of human happiness. If a tree planted by the margin of a refreshing river, is proof against the heat of the sun, or the unfavourableness of the seasons; he also, who, into a well-prepared heart receives

continual infusions of religious wisdom, is flourishing and happy, amidst all the inconveniences of life. Diseases, injuries, calamities, be the evils what they may — he feels not only consolation, but enjoyment, while, through the channels of holy Scripture, he receives the pure water of life, proceeding out of the Throne of God, and of the Lamb. He bringeth forth his fruit in his season; not resting in a barren profession, but ever ready to communicate, for the temporal and spiritual welfare of mankind. His leaf shall not wither; all that is delightful and engaging, in his exterior deportment, shall be permanent: that he may adorn the doctrine of God our Saviour, in all things. And whatsoever he produceth, shall prosper; shall arrive at vigorous maturity, whether it be bud, blossom, or fruit; every pious thought, every holy resolution, every virtuous action, shall, through the influences of divine grace, and under the blessing of a good providence, redound to his truest comfort here, and, at the last, shall be rewarded openly, in the presence of men and angels.

Here, then, my brethren, is contained, within a narrow compass, the object of universal solicitude and inquiry. That happiness, which the wisest sages of antiquity sought in vain, is here brought within the reach of all, however simple,

and however lowly, who will receive the truth, in the love of it. The presumptuousness of human vanity, indeed, promised happiness to the wise, to the scribe, to the disputer of this world, but promised — only to deceive: while, blessed for ever be the author of a purer wisdom, than unassisted reason ever could attain, even the weak and unlearned may now exclaim, with pious gratitude, and humble confidence, "Great peace have they which love thy law, and nothing shall offend them!"

In the philosophy of the heathen world, there is, doubtless, much to be admired: ingenuity of argument, propriety of illustration, force of eloquence, generous sentiments, elevated conceptions, spirited invectives against vice, sublime praises of virtue, and, here and there, some bright, though distorted rays, of patriarchal truth. But, there is, also, much to be condemned: arrogance, inconsistency, obscurity; assertions without proof, precepts without sanction, morals without religion; above all, there is a radical deficiency of motive and of aid to virtue; and, consequently, there is no principle sufficient to lead man to happiness: for, it is the dictate, no less of right reason, than of true religion, that without adequate motives and aids, man cannot be virtuous; without virtue, he cannot be happy.

The promises, indeed, of philosophy, were great, flattering, and magnificent. To heal the distempers of the soul, to remove anxious care, to liberate from base desire, to banish servile fear, to arm her votaries against fortune, to supply them with all means necessary to a life of felicity, and, in a word, to make them truly and constantly happy; — this was what philosophy promised; but, what the experience of ages tells us, she never could perform. And can we wonder at the event, when that virtue, through which was to be effected this mighty moral revolution, never was clearly defined; when the highest motive assigned for its practice, was self-esteem; and when the only aid proposed, was the culture of the mind, by literature and science? Can we be surprised, when the accomplished Cicero excludes all, who possess not the attainments of extensive knowledge, from the participation of his darling philosophy; and limits her effectual operation, even amongst philosophers themselves, to a very few, if even a few, superior minds 'Who is there,' says he, 'of the philosophers, morally regulated, in disposition and in life, according to the dictates of reason? Who, that considers his profession, not as the means of displaying his erudition, but as a rule of life? Who, that exercises self-subjection, and obeys his own

laws? You may see some philosophers, so light and vain, that they had better have continued in a state of ignorance; some covetous of wealth, a few of glory, numbers enslaved to their passions; so wonderfully are their lives at variance with their doctrine[1].'

A principle of moral rectitude, to be effectual, should be so simple, as to admit the grasp of the meanest comprehension; yet, so universal, as to meet the endless varieties of intellect and affection: so powerful, as to subdue the utmost turbulence of the passions; yet, so benignantly influential, as to engage every good and amiable feeling of the heart, and draw men, by a gentle, yet forcible attraction, into the paths of happiness and virtue. Not one of these characters did philosophy possess; yet, the absence of any one would have disqualified it for a guide of life: less than all this, would not have been sufficient, for less, could not equally guide the ignorant and enlightened; could not, amidst the revolutions of ages, and the various habitudes of different climates, turn men to the love and practice of that virtue, which is one and unchangeable; could not, at once, repress the daring, and animate the timid; could not teach the prosperous, to be humble, meek, lowly, unaffectedly kind to

[1] Tusc. Quest. ii. 4.

all; and the unfortunate, to endure the stings of calamity, with placid resignation.

That there was implanted in human nature, an instinctive desire of some such influential guidance, must be evident, to all who are acquainted with the remains of ancient wisdom. The poet, who traced the workings of the passions, by acute observation of life and manners; and the sage, who investigated the characters of the human mind, by profound researches into its constituent principles, — have each powerfully attested, that some directive energy was necessary to happiness and virtue: but they have no less clearly demonstrated, that it was universally sought in vain; that it could not be discovered, by the most anxious and unwearied inquiries, of the best and wisest in the heathen world. Was this moral thirst, then, never to be allayed? Had it no correspondent reality, in the nature of things; no fountain, whence it could derive supplies of strength and comfort? Was every inferior want and wish, to be most benignantly met and gratified; but the greatest want of all, the want of an adequate object to engage, direct, and satisfy, the moral relishes of the heart, to be left, for ever, infinitely excited, and infinitely disappointed? My brethren, if the volume of Holy Scripture did not exist, we probably could not put such questions;

or, if we could darkly conjecture the nature of that something, for which man continually pants, we should be able only to nourish a comfortless anxiety, for what could not be attained. If this be doubted, let us examine the records of time, let us extend our inquiries to the utmost limits of the world,—and, I may venture to pronounce, that, amongst all the productions and discoveries of human sagacity and intellect, we shall not find a single principle, capable of engaging attention, with even a plausible appearance of efficacy: we shall be amused by conjectural theory, perplexed by abstruse reasoning, and bewildered by contradictory assertions; but for solid, satisfactory, comfortable truth, on which we might repose our confidence, and build our hopes, assuredly our search would terminate in fruitless and melancholy disappointment. (1)

But, thanks be to God! we possess the Sacred Scriptures. Here, and here only, we obtain full resolution of all our doubts, and full accomplishment of all our desires. From the mine of primæval revelation, a few scattered particles had been conveyed to the sages of the ancient world, through the rivulets of tradition; but, in the exhaustless treasury of Scripture, we possess, not only all that was solid or sterling in their system, but all the invaluable riches of moral truth, fitted

for general circulation, and stamped with the image and superscription of consummate wisdom.

Go to the volumes of philosophy; extract every striking view which they contain — of man's vast capacity for knowledge and enjoyment; of the necessity of virtue, to the production of happiness; of the misery, which ever corrodes a wicked mind; of the peace and self-enjoyment, which flow from purity and benevolence; of the natural and unextinguishable desire for immortality;—in a word, collect all that is valuable and important, in the labours of every age, and every sect, and, in this wonderful book, you will find it recognized and exhibited, but infinitely excelled; not feebly shadowed in doubtful theory, but vividly displayed in substantial reality. The parent principle of goodness, which philosophers looked after in vain, is here primarily dwelt upon; and God, the creator, governor, and sustainer of all things, shines forth, the centre of the moral universe. The great and sublime truth, that He who fills immensity, is, as really, and effectually, present with each world, and each individual, as if there were but one world, or one individual, — is here, and here alone, clearly manifested: and that this truth is the soul of genuine wisdom; that, when cordially embraced, it gives a life,

and strength, and spirit, to virtuous principle, which never was, nor can be, derived from any other source,—will be apparent to every candid and intelligent mind, on comparing the moral philosophy of the Jews, with the brightest lessons of the heathen sages.

Happily, we can make this comparison. The accomplished historian of the Jewish nation, has abundantly furnished us with the means: in his writings, we find a most luminous reflection of those enlivening beams, which shone upon that favoured, and, not less morally, than naturally, elevated region of the East; when darkness, as yet, covered the rest of the earth, and gross darkness the people.

'Our lawgiver,' says Josephus, 'exhibited a Theocracy; attributing all rule, and all dominion, to one uncreated, unchangeable, eternal Being. Him he led us to regard, as the author of all good; whether generally bestowed in the course of providence, or specially vouchsafed to the supplications of the afflicted; whose knowledge not a single action escapes; who searches the very secrets of our hearts.

'It is not with us, as with other nations, who entertain contradictory opinions of God; whose very philosophers speak with daring presumption; some, labouring utterly to subvert his divinity;

others, denying his providential superintendence of mankind. But we, with our wives, and even our domestics, maintain, that God sees and regulates all things, and that piety should be the end of all our actions. And this admirable harmony of sentiment, chiefly flows from hence, that, commencing, from the first dawn of intellect, the study of our laws, we have them engraven on our hearts.

'This, then, is our leading principle: that God is all in all, perfect, happy, and self-sufficient; the beginning, the middle, and the end of all things. Nothing so manifest, as the graciousness of his works; nothing so incomprehensible, as the vastness of his nature. All the precious matter of the universe, is unworthy to form his image; all art powerless, to devise an adequate representation of his majesty. Eye hath not seen, nor heart conceived, nor is it lawful to imagine, any likeness of Him. His works, indeed, we behold; the light, the heavens, the earth, the sun, the moon, the waters, the animals, the fruits; these, He willed into being, and instantly pronounced them very good. This is the Almighty, whom we are bound to love and adore, in the study and exercise of virtue; which is the holiest way of serving God[1].'

[1] Josephus, Contr. Apion. ii. 16—22.

These remarkable passages afford, I conceive, a conclusive testimony of the blessed efficacy of the sacred Scriptures, even in their less perfect form. They contain, a surer provision for personal and social virtues; a deeper enforcement of moral obligation; more cheerful expression of right principles and their peaceful effects; and, I will add, more plain solid sense, and proper feeling, than can be found in all the volumes, of all the philosophers. Who, then, can hesitate to acknowledge the justness, with which the divinely-gifted Saint Paul pronounces, that the Scripture, which infuses these sentiments, "was given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works?"

My brethren, in considering the whole scheme of divine revelation, how admirably do its great features harmonize with the leading principles, at once of physical and moral nature? In these, no character is more striking than that of *slow gradation;* and how gradually does revealed religion, also, advance, through the series of the Old Testament dispensation? How instructive is it, to trace this progress, which, at every stage of its advancement, brings forth fresh

manifestations of divine wisdom and goodness, fresh examples of the most genuine moral excellence, and fresh strains of the most exalted devotion? Surely, "he who is wise, will ponder these things; and he shall understand the loving-kindness of the Lord." (2)

Of the earliest actings of divine wisdom and power, little more is brought down to us, than what is necessary to establish our faith in God, our creator and governor; our gracious benefactor, and our just judge. The creation, the fall, the deluge; the piety of Abel, of Enoch, of Noah;—these are sufficiently dwelt upon, for our necessary information: but it was not till the time of Abraham, that a more interesting scene of providence commenced; and the dawn of that yet-distant day which was to lighten the Gentiles, began to illumine the benighted earth.

God at first chose a narrowed scene of action: that his attributes might be familiarly and strikingly manifested; so as to 'come home to men's business and bosoms,' and to impress deeply on the heart the sense of a particular providence.

We see Him, calling the chosen Abraham, from a country, where the purity of primæval religion was debased: repaying his generous, uncompromising devotedness of heart, by pro-

mises, temporal and spiritual, of the most exalted nature; and encouraging him, by this most gracious assurance, "I am thy shield, and thy exceeding great reward!" We see him, accompanying the various wanderings of Jacob; supporting him, under the most afflictive visitations; and enabling him to close the days of his eventful pilgrimage, with peace and holy hope. We see him, prospering the outcast Joseph, in bondage and imprisonment; and raising him to the most exalted rank, in the court of the Egyptian monarch. And, from these early instances, both of providence and of piety, successive generations have derived, and are still deriving, this happiest conviction, that if "in all our ways we acknowledge God, he will infallibly direct our paths."

The scene gradually extends. The seed of Jacob is enlarged into a nation; and, through a series of years, furnishes a most eventful history; in which, though there occur, many unhappy instances of individual frailty, and many melancholy examples of public obstinacy and disobedience, yet, perhaps, not more, than must have naturally resulted, from the weakness of man's fallen state, and from the peculiar circumstances of a providentially selected, distinct, and insulated people. And certainly, amidst all the errors,

and all the failings, which this history ingenuously records, it displays, a spirit of personal piety, a system of domestic morals, a scheme of extended social energy and affection, each advancing with cumulative progression; and, thus, making adequate provision, for the increasing wants, and growing capacities, of man; whether, in his individual character, in the endearing relations of common life, or in the enlarged sphere of public duty and exertion.

But, however elevated the devotional feelings, however just and striking the moral maxims, however noble the religious patriotism, — exhibited in the Old Testament, still, it must be remembered, that, under that dispensation, the piety of believers chiefly sprang from reverential awe: the justice, rectitude, and holiness, of the Supreme Being, were placed before their eyes; and a practical sense of these attributes, framed their minds to virtue. But He was not yet revealed to them, as the God of infinite love. This, is the peculiar excellence of the New Testament. There, the triumph of mercy is complete; there, we behold the God of righteousness and judgment, in the endearing character of a deliverer from sin and misery; sending his only-begotten Son into the world, that we might live through Him; there, we are admitted to the

contemplation of that stupendous miracle of mercy, "God manifest in the flesh;" we see him, "made in the likeness of men, humbling himself, and becoming obedient to death, even the death of the cross!" The affections are powerfully engaged: the awful and majestic attributes of Deity, assume the form of human virtues; with mild and softened lustre, displaying the beauty of holiness, without blemish and without spot; meek, lowly, patient, gentle, under unparalleled reproaches, insults, provocations, and injuries; the words, the actions, the sufferings of our Redeemer, all converge towards one point; the salvation of human kind.

But it is, not only, respecting the grounds of our holy religion, that we are instructed in the sacred volume. We have, also, the liveliest exemplification of the happiness, to which it leads those, who rightly embrace it. In the conduct, and the language, of our blessed Lord's chosen followers, we see virtue portrayed to the life, and faith carried to the utmost pitch of elevation; triumphing over every species of affliction, not with stoical apathy, nor with wild fanaticism, but with sweet and placid resignation, which felt the ills of life, but, by the spirit of religion, was enabled to endure them. Whence, but from a soul raised, by the influence of Divine

grace, above all the common weaknesses of nature, could have flowed forth sentiments such as these: — "We are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things. — Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? — Nay: in all these things, we are more than conquerors, through him that loveth us."

Is not this the language of heroic magnanimity? Was Saint Paul ignorant of the bitterness of those sufferings which he contemned? No: he had felt them, aggravated by all the insults and cruel mockings, which his merciless persecutors could inflict upon him. He knew, what perils he was exposed to; he guarded against them, with prudence; but he was determined, if necessary, to meet them — shall I say with resolution? No; but, "rejoicing, that he was counted worthy to suffer for the name of Jesus." Such was the spirit of the apostles. That love of God, which was shed abroad in

their hearts, supplied them with power to surmount every difficulty; to rise superior to calamity; to feel peace and hope, in the midst of tortures; to hail death itself, under its most dreadful forms, as an admission to the more immediate presence of their Saviour and their God.

Nor were such feelings peculiar to the apostles. They have been evidenced, in various ages of the church; beautifying the lives, and shedding lustre on the deaths, of confessors and martyrs. Nay, even in the lowly vale of obscurity, they have so dignified the poverty, and so assuaged the sufferings, of pious and humble Christians, as to demonstrate, that, in all ages, a portion of the apostolic spirit will influence those, who affectionately receive the Holy Scriptures, so as to imbibe their spirit, and to live under their influence. (3)

Were this really the case with us, would not the scriptural view of God, our Creator, Preserver, and Redeemer, exalt us to all the virtue, and all the happiness of which our nature is capable? Is there a vice, which it would not eradicate? Is there a good disposition, which it would not implant? Is there a distressing feeling, which it would not either remove, or alleviate? Is there a rational hope for time or for eternity, which it would not inspire? How would it exalt, purify, ennoble the heart! How

calm, how placid, how benignant, yet how ardent, would it render the affections! Yes, my brethren, never was eulogium more just, than that which the Psalmist bestowed on the law of the Lord. It is, indeed, when cordially embraced, and vitally felt, light to the eyes, conversion to the soul, and joy to the heart: he who delights in it, must be happy, for his relish is in unison with the will of God: every dispensation must, to him, be grateful, for he is assured, that all things, will finally co-operate for his good. (4)

Is it not lamentable, then, that, in a Christian age and country, Holy Scripture, the pure emanation of eternal wisdom, should be neglected by indifference, ridiculed by profaneness, and attacked by the minute cavils of insane philosophy! That the daring falsehoods of shameless impiety, the insidious arts of false criticism, the premature assumptions of pretended science, and the mock piety of deistical quietism, should be all arrayed against the volume of our faith!

Yet, thanks be to God! the Bible is not without able and strenuous defenders; on the judicial bench, and at the bar, no less impressively than from the pulpit, has its excellence been evinced; in the senate, it has firm and eloquent advocates, whose public virtues are the offspring of scriptural religion; sober and judicious criticism has

exposed the fallacies of that philological sophistry, which mutilates, or perverts, the text of Scripture, that it may expunge, or explain away, its most essential doctrines; sound science has demonstrated, that the physical objections of the sciolist, when thoroughly examined, carry with them their own confutation, and, not unfrequently, strengthen the cause which they were intended to subvert; men of the most penetrating minds, and the most cultivated taste, after exploring all the recesses, not only of classical, but of Oriental literature, have borne unimpeachable testimony to the matchless beauties of Sacred Writ; and scepticism, itself, has paid an involuntary tribute to truth, by pouring forth an acknowledgment of the majesty, the sweetness, the sanctity of the Gospel, in terms of rapturous admiration, which could hardly be exceeded, by the most pious Christian, under the strongest impressions of devotion.

But let it be seriously, and feelingly considered, that no weight of external evidence, no strength of argument, no ingenuity of reasoning, ever can produce such full conviction, such practical belief, as the Bible itself. Its pure religion is its best defence; a defence, equally intelligible, to the ignorant and to the learned: let but the Scriptures be impartially read, with "an honest and good heart," and they will compel

assent; their attractive spirit will not fail to captivate the affections; they possess a certain Divine influence, fitted, by the Author of all things, to the deepest sensibilities of the human heart; an influence, which all religious minds have happily experienced, and which no truly virtuous mind can long resist.

And now, my respected brethren of the Association, I would more particularly address myself to you. I would ask you, with that plainness which becomes the place in which I stand, whether you justly appreciate the value of the Sacred Volume? Whether you consider the awful responsibility, under which you stand, for this precious deposit? Whether you attend to it in public, with pious reverence: and study it in private, with pure affection? Whether you teach your children and domestics to prize it, as their richest earthly treasure? Whether you endeavour, to frame your hearts and minds, according to its pure precepts, bright examples, and Divine spirit? Whether, in a word, you "delight in the law of the Lord, and in his law meditate day and night?"

My brethren, we are particularly called upon, to examine ourselves respecting this important duty, at the present day. A portentous neglect of the Sacred Oracles, is the disgrace, and, by a

just retribution, becomes, in its consequences, the scourge, of this boasted age of reason. Of how many may it be said, that a deep lethargy of conscience hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, the things which belong unto their peace! If we look around, on the elevated circles of life; not on the notoriously profligate, or the openly profane, but on those whose morals are decent, and whose dispositions are amiable, who never shamelessly violate the rules of propriety, and seldom grossly err against the charities of life;—shall we not find, that, even of these, a very considerable proportion habitually disregard the Word of God? But are they thus negligent with impunity? Oh, no, my brethren. If they are not preserved from reflection, by the gaiety of youth; if they are not made easy and indolent, by constitutional good humour, or constitutional insensibility,—they are the prey of restless anxiety, rankling discontent, unquiet ambition, and a thousand other ills, to which humanity is heir. Even those, who appear exempt from disappointments that perplex, and agitations that disturb, are, nevertheless, the victims of a mental malady, which seems, generally, to increase, as the more

laboured pains are used to overcome it; victims, of that joyless vacancy of mind, which seems to be the providential penalty, on pleasure eagerly pursued, and on opulence selfishly expended; and which, not seldom, rises so high, as to lead the unfortunate victim, to chuse "strangling, rather than life." That I do not exaggerate, in my statement of the disease; and that I shall not assert fancifully, if I point to scriptural Christianity, as the only remedy, will, I think, be allowed me, on the authority of one, whose knowledge of human nature, as well as of fashionable life, was as unquestionable, as his powers of delineation are unrivalled. 'To the great,' says Mr. Burke, 'the consolations of religion are as necessary as its instructions.—Some charitable dole is wanting to these our often very unhappy brethren, to fill the gloomy void, which reigns in minds that have nothing on earth to hope or fear; something to relieve, in the killing languor, and over-laboured lassitude, of those who have nothing to do; something to excite an appetite to existence, in the palled satiety, that attends on all pleasures that may be bought; where nature is not left to her own process; where even desire is anticipated, and, therefore, fruition defeated, by meditated schemes

and contrivances of delight; and no interval, no obstacle is opposed, between the wish and the accomplishment [1].'

My brethren, what is this 'charitable dole?'—this medicine of life? You learn, from this deep thinker, that it is revealed religion:—and they who have attained to a well-founded, rational delight in God's law, will unite in giving testimony, to the justness of this assertion; they will bear witness, that the cisterns of this world's wisdom, and this world's pleasure, are "broken cisterns, that can hold no water;" which cannot allay the deep moral thirst of our nature; which cannot cool the feverish fretfulness, of minds, ever on the stretch for enjoyment, and ever disappointed; and they will also attest, that whoever cordially betake themselves to "the fountain of living waters," whoever affectionately study the Scriptures, and drink deep of the wells of salvation, invariably acquire a new relish, for pure, innocent, simple pleasures; that they perform the active duties of life, not merely with alacrity, but find them to be sources of rational gratification; and that, when unoccupied by this world's business, or by the necessary intercourse of society, they feel no painful vacuity, but enjoy the most genuine delight, in the pur-

[1] Reflections on the French Revolution.

suit of truth, in the culture of their own hearts, and in habitual adoration of the First and Best of Beings. (5)

This union of pious sentiment, with high rank, and distinguished talents, has happily been often witnessed. The blessed influence of true religion has been delightfully exemplified, in the lives and tempers, of the greatest and wisest, in various ages, and in various countries; of men, who discovered the path, and enlarged the boundaries, of true science; who investigated the powers, the principles, the workings of human nature; and who conferred new dignity, on the most eminent stations of civil and political life. These lights of the world, have uniformly acknowledged the unrivalled excellence of the Sacred Scriptures; and have recognized in them a spirit, to which their own minds became more and more assimilated; and which, when fully imbibed, constituted the main happiness of their lives. This they contemplated, with more heartfelt satisfaction, than their richest acquisition of secular knowledge, or their happiest achievements of mental ability; for this, they knew, would flourish with unabated vigour, at that hour, when science, and literature, and legislation, are of small account, and the fashion of this world is ready to pass away; and this, they felt, would

then afford them a peaceful triumph, when the sources of human consolation should be shut up for ever. Therefore, elevated as they were, in talent, above the mass of mankind, their piety more than kept pace with their intellectual attainments: it became the distinguishing feature of their characters; it was manifest, in the innocent and heavenly cheerfulness of their dispositions; and yet more manifest, in their diffusive benevolence, in their unwearied ardour to advance the glory of God in the highest, by promoting peace on earth, and good-will amongst men. (6)

My brethren, were these feelings as prevalent among us, as they are desirable, there would be little occasion to insist upon the next duty, which naturally presents itself. And am I not bound to hope, that they do, in some degree, operate, from the laudable zeal which you have actually manifested, in the instance to which I refer, — *The dissemination of the Scriptures, amongst the poor?* You declared, at a very early period, your determination, 'to make effectual provision, that no house, no cabin, in the whole kingdom, in which there is a single person who can read, shall be destitute of the Holy Scriptures [1].'

[1] This declaration requires to be qualified. As a *final attainment*, the object should never be relinquished. But,

In this noble design, you have proceeded with vigour, and, under the blessing of Providence, with considerable effect. But, assuredly, for its consummation, you must depend much on individual munificence, and individual exertion: on the liberality, and, perhaps, still more, on the influence, of our nobility and gentry. It is true, that, even from prudential motives, many are now disposed to assist, in the dissemination of the Scriptures. And, I trust, that that eloquent and energetic appeal, to the reason and good sense of the nation, which was last delivered before you, in this place, will tend, more and more, to dissipate the groundless prejudice, that education is dangerous for the people [1]. Already, I trust, the wealth and rank of the country are prepared, with cheerfulness, to promote the religious instruction of our poor; convinced, that the improvement of the people, is intimately connected

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in the first instance, the probability, at least, should be ascertained, that, wherever the Scriptures are given, they will be reverently received, and piously employed. Otherwise, we may be found acting in opposition to that injunction of our blessed Lord, St. Matt. vii. 6.—May the author take the liberty of referring to a former publication of his, "Sermons, chiefly practical?" Serm. viii. p. 190—194, and notes, p. 217—220.

[1] See a Sermon preached before the Association, on Thursday, November 19, 1801, by the Rev. James Dunn.

with the welfare of the state. The awful judgments, with which it hath pleased the Almighty to visit the earth, have taught us a salutary lesson; the sword without, and terror within, have, it is to be hoped, awakened the most unthinking to serious consideration; and painful experience of the delusions, which encompass a people that walketh in darkness, has evinced the true policy, of pouring upon our countrymen the light of that Gospel, which, alone, can guide their feet into the way of peace.

But, can we reasonably hope, that these good impressions will be lasting? Alas! my brethren, it requires but a slight knowledge of human nature, to damp the flattering expectation: let but the sunshine of prosperity arise, and the lessons of adversity vanish, like the vapours from the tops of the mountains. Oh, then, suffer not this precious season to pass unimproved; labour to convert that, which is, perhaps, but a temporary feeling, into a fixed and permanent principle, — by yourselves acquiring a still deeper relish for the words of eternal life. You have manifested a conviction, that reverence for religion, is the only solid basis for national improvement; but that conviction will sink into cold political calculation, except your own minds are enlightened, with the light of the Gospel; except

it be a part of your own serious employment, to develope the concealed excellencies of Scripture; to impress upon your hearts, its moral beauties; to experience, for yourselves, its supreme efficacy, in producing true happiness, under every external circumstance. Then, would you endeavour, in all your social intercourse, to win your friends and brethren, to a participation in the same happiness; then, would you pursue the good work, in which you have engaged, with a spirit, an animation, an unwearied zeal, which would surmount every obstacle; and then, would you redeem your land, at once, from the horrors of barbarism, and the shackles of superstition.

Yes, my brethren, let but the great and powerful feel the value of the Bible; let them but read it with an humble, fervent spirit, — and they would be enabled to do "wonderful things, amongst the people:" a Divine glow of charity, unfelt before, would animate them, to every thing lovely and of good report; their hearts would, as it were, instinctively acknowledge, that high and low, rich and poor, are children of a common father, born to the same immortality, redeemed by the same Saviour, accessible to the influences of the same Holy Spirit; filial love to God, brotherly affection for their fellow-creatures, would make them zealous, to promote the tem-

poral and eternal felicity of all around them; for as humanity teaches them to do good, and to communicate from their worldly store, piety would not permit them, to neglect the diffusion of that wisdom, which "cannot be gotten for gold, neither shall silver be weighed for the price thereof."

The Christian spirit, thus divinely infused, would soon produce a blessed change; it would move on the troubled face of our country, tranquillizing civil agitation, harmonizing political discord, and from moral darkness and confusion, producing light and order. Happy content, and grateful confidence, would be the heralds of this new creation: our poorer brethren would behold their benefactors, still more powerfully influenced by religious benevolence, than by sober conviction of temporal expediency; the mild, benignant accents of brotherly kindness, would enter into their souls; from the hands of their superiors, they would receive the Bible, as the most valuable gift in their power to confer; and all ranks, connected with each other by the strong cement of religion, would exclaim, "How good and how pleasant it is, for brethren to dwell together in unity!" The vital feeling of piety, thus descending from the highest to the lowest in the community, would resemble the precious

ointment upon Aaron's beard, that went down to the skirts of his garment; and, when any should be called from this mortal life, who delighted to communicate to their humble brethren, the sweetness and consolation of the Gospel, they would leave behind them a blessed memorial; for the poor of this world, through their exertions, rich in faith, would drop a tear upon their graves, and say, "these were merciful men, whose righteousness has not been forgotten: their bodies are buried in peace, but their name liveth for evermore!"

My brethren of the ministry, on such a subject, and on such an occasion, can I omit addressing myself, particularly, to you? Suffer then, I intreat, the word of exhortation, from one whose present duty alone authorises him to offer it. After all that can be said, on the excellency, and happy efficacy of Scripture, the ultimate good effects must, in the greatest degree, depend upon you. Had the word of God *alone*, been sufficient for conveying, and diffusing, the light of truth through successive generations, there needed not have been a *ministry:* your divine appointment, therefore, of itself, evinces the continued necessity of your exertions. The practical teaching of Scripture, it is true, is so plain, that he may run who readeth it; but it hath spiritual depths, also, which the wisdom of the wisest

might for ever explore, and for ever discover new excellencies, and new beauties. Every thought and every expression, has a pregnancy of meaning, which calls for expansion and illustration; but, from this task, the bulk of mankind is precluded, by want of leisure, or want of ability. Hence arises the necessity, that you should study the Bible, both for yourselves, and for others; that you should, particularly, trace its wonderful adaptation, to all the wants and weaknesses of our nature; that you should derive from it deep impressions of divine truth; and, as it were, transfuse its spirit into your own souls: that thus, like scribes thoroughly instructed into the kingdom of Heaven, you should be ready, at all times, to bring forth, for the edification of those entrusted to your guidance, things new and old. Oh, then, my reverend brethren! — as you value the truth of our holy religion; as you respect that solemn ordinance, which set you apart, for the spiritual instruction of your fellow-creatures; as you regard that awful obligation, by which, in the presence of God, and of his church, you bound yourselves 'to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh,' — be ye steadfast, unmoveable, always abounding in this work of the Lord; be

fervent, be affectionate, in communicating to your flocks, the result of your pious labours; and, by a judicious application of its all-powerful energies, engage, excite, impel them, to a sincere delight in the law of the Lord.

And, in no way, perhaps, can you more happily effect this great object, than by frequently deducing your public instructions, not from single texts, but from continued passages, of Scripture. Thus, you may have it in your power, to evince, the harmonious connection, and luminous order, of the sacred oracles; to display, those beauties of expression, and delicacies of sentiment, which are so admirably adapted to delight the taste, and captivate the affections; and, amply and adequately, to explain the grounds and principles, of the Christian religion. Instructions thus delivered, will be received, not as mere human assertions, but as an explanation of divine truth. Standing on the sure foundation of Scripture, you will feel a strength and consciousness of support, in all that you advance; and, consequently, you will speak, with a fervour, an energy, an authority, which will carry your hearers along with you; creating in them that spirit of affectionate awe, that holy, rational, and filial reverence, which has justly been pronounced, the beginning of genuine wisdom. (7)

I venture to recommend discourses of this nature for the pulpit, with the greater confidence, because they have lately been sanctioned, by one of the most venerable authorities in our united Church[1]; whose lectures on Scripture, in the metropolis of our sister island, were attended, during four successive years, by a most numerous and most respectable assemblage: and, in testimony of the efficacy of this mode of instruction, it may be added, that, in some known instances, they were the means of actually reclaiming persons, who had, unhappily, imbibed the prejudices of infidelity. Thus supported, then, and thus encouraged, should we hesitate, occasionally to resort, to this useful plan; to bring forward the Scriptures themselves into notice; to open their scheme to those, who have been too little in the habit of such inquiries; to lead them, from verse to verse, and from paragraph to paragraph, illustrating what is obscure, and dilating what is condensed; to show the happy congruity of the expression and the sentiment; to evince the deep and intimate knowledge of human nature, which is continually exhibited; and to bring the audience home to their own hearts, with this solemn

[1] Bishop Porteus.

inquiry — 'Are not these, indeed, the words of eternal life? if we embrace them, shall we not be happy? if we despise or neglect them, shall we not be justly liable to the righteous judgments of God?' — Thus it is, that you may effectually diffuse true religion through the land; thus, you may save the souls entrusted to your charge; and thus, you may lay up in store for yourselves, a good foundation against the time to come; when every honest steward of the manifold grace of God, shall be greeted with this delightful salutation: — "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

And now, my brethren, shall we not all seriously examine the state of our hearts and our affections? Shall it not be our sincere desire, that we may not only reverence, but delight in, the law of the Lord? Shall we not meditate therein day and night: making it the subject of our retired reflections, and consulting it, as our guide, amidst the occupations of life? In a word, shall we not study to make Christianity engaging, by a modest display of its native loveliness, in our tempers and our conduct? Yes! let us be sincere and earnest, in our efforts to attain new strength and increased usefulness, and we may look forward, with humble confidence, to the divine protection; let us per-

severe and faint not, in the holy cause, of promoting, by the purity of our example, still more effectually, than by the vigour of our exertions, the knowledge and practice of the Christian religion, — and we may rest assured, that "our labour shall not be in vain in the Lord." If, through the Divine assistance, we are enabled thus to feel, and thus to act, we need not doubt, that all our endeavours will prosper: then may we expect, to draw down upon ourselves, and upon this land, the favour of Almighty God. Blessed through the instrumentality of our labours, our country will then assume a new character among the nations: redeemed from the bondage of ignorance and sin, and admitted to that perfect freedom, which is inseparable from the service of our Maker: and then, may we, in some degree, anticipate the realizing of that delightful prophetic declaration,—"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise; the sun shall be no more thy light by day, neither for brightness, shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God, thy glory!"

NOTES AND ILLUSTRATIONS.

(1) Page 11.] That the best and wisest, in the most enlightened ages, vainly exhausted their powers of reasoning and reflection, to discover a sure foundation of moral rectitude and happiness, is a fact too abundantly ascertained, to require much laboured proof.

The poets have, peculiarly, dwelt on the melancholy theme of human wretchedness; and the volumes of philosophy are little else, than a register of unsuccessful efforts to relieve it.

The Greek tragic writers, abound in strong and masterly delineations of human misery. And hence Cicero complains that their views have a direct tendency to unnerve the mind, and to relax the manly strength of virtue[1]. But his censure, surely, is ill-founded. Those 'Scribes of nature,' represented life, in its just and proper colours; and, to their productions, we are indebted for unimpeachable testimony, that, weak and erring mortals infinitely needed some more effectual principle, both of guidance and of consolation, than could be derived from the exercise of their own minds; however cultivated by learning, or however matured by experience.

But the evidence contained in the volumes of philosophy, is still more direct and satisfactory. The authorities of Socrates, of Plato, and of Tully, might here be adduced[2]; but, it is obvious, that, on this subject, the writings of those

[1] Tusc. Quest. ii. 11.

[2] For some curious and valuable testimonies of this nature, the reader may consult, Dr. Clarke, 'Evidences of Natural and Revealed Religion,' Prop. vii.; and, Dr. Ellis, 'Knowledge of Divine Things, from Revelation,' &c. pp. 414—422.

heathens who lived after the promulgation of Christianity, must, necessarily, afford the fullest information. They had before them, the great body of philosophic wisdom; the accumulation of all that was valuable and excellent, in every sect and system: and were, consequently, well qualified to decide, how far, the exercise of unassisted reason, was capable of establishing moral truth, and producing moral happiness. And from their decision, we have no desire to appeal.

The uncertain, unsatisfactory character of philosophy, is admirably exposed by Maximus Tyrius: the sound judgment, and lively eloquence, of whose dissertations, have justly preserved them from that oblivion, in which his personal history is involved. Some of his candid and ingenuous admissions, merit the serious attention of all; especially, of those, who are, unhappily, disposed to forsake the living waters of scripture truth, for the broken cisterns of a presumptuous and vain philosophy. I would intreat such, to listen to the language of one, who was deeply versed in the theoretic and practical lessons, of far wiser teachers, than the Voltaires, the Rousseaus, and the D'Alemberts: whose moral taste was formed, upon the sentiments and precepts, of the virtuous Socrates, and the sublime Plato.

'It is difficult to discover true reason. For, from the very abundance of thought, the mind is in danger of forming a defective judgment. Other arts, as they advance, abound in useful inventions; each art, in its peculiar province. But philosophy, when it has made the greatest progress, is, then especially, impeded by contradictory and equivalent arguments: as, in husbandry, the soil is usually unfruitful, in proportion to the abundance of implements required.

'Political controversies are decided, by the vote and number of the judges; by the eloquence of the orator; and by the suffrages of the people. But here, who shall be our judge? What voice shall pronounce a just decision? *Reason?* There is no reason, to which a contrary may not be alleged. *Passion?* This is a judge, in whom no reliance can be placed.

Number? The majority are ignorant. *Opinion?* The worst things are in the highest estimation[1].'

But the difficulty lay not merely in speculation. The necessity of Divine guidance, not only to the attainment of just opinions, but even, to the existence of any moral soundness, is plainly intimated, by the same writer, in his animated discussion of the comparative excellence of history and philosophy.

'The soul of man is oppressed by desire, fear, grief, envy, and other various and contradictory passions. There, you may behold a bitter and interminable conflict. Describe to me such a contest, and not the Persian war: describe to me this disease, and not the plague of Athens. Tell me, to whom shall I commit the conduct of this warfare, the healing of this disease? Leave Hippocrates with the bodies; and Themistocles at the sea; but show me a physician, show me a general for the soul. *If you cannot find such amongst men, apply to the gods.*

'Ask then, not concerning your ravaged territory, nor your sea infested by pirates, nor your blockaded walls, nor your bodies perishing by disease. These are of small moment; these are the disasters of a day. Your territory will be ravaged, though the Peloponnesians abstain from violence; your sea will be infested by pirates, though the Athenians desist from naval engagements; your walls, if not *Philip*, certainly TIME, will overthrow; your bodies will perish, even though the plague depart:

> But human virtue, neither fraud nor force
> Can e'er restore.

'Ask then, concerning this,—when the soul is ravaged, plundered, besieged, diseased. Thou needest an oracle; thou needest a prophetic intimation; pray to the Deity.

'Let, then, Homer or Hesiod, or if there be any other

[1] Maxim. Tyr. Diss. xxxiv.

divine poet, sing to me a God, powerful to heal the distempers of the soul. This were worthy of Apollo: this were worthy of Jove himself [1].'

But the deceitful oracles on which the Heathen relied, were calculated, only, to perplex and to betray. They usually gave explicit replies, only to slight and frivolous inquiries; which it required little sagacity to answer with plausibility: but, on important, and especially, on moral matters, they were involved in gross, intentional obscurity; affording no directions, general or special, for the regulation of the conduct, or the improvement of the heart. This lamentable deficiency, Maximus deeply felt; and we accordingly find him, giving vent to his feelings, in the following strong and animated expressions: —

'I will believe the response, provided it be *unequivocal*. Direct me to an oracle, which revolts not from the truth. I require some prophetic guidance, obeying which, I may lead a life of security. Whither dost thou send the human race? What way? To what end? Let it be ONE; let it be COMMON TO ALL [2].'

M. Le Clerc's observation on this passage, is so happily judicious, that it should not be overlooked:

'If the Heathens had continued firmly established, in a full conviction of the divine wisdom, and goodness, they would have been better qualified, to hear and to receive, the voice of that oracle, so earnestly wished for by Maximus, and so worthy of the true God; to imbibe the knowledge of happiness, and the mode to attain it, which the Gospel has bestowed on us. If Maximus had been acquainted with the Christian doctrine, which was sufficiently known in Greece at his day, he would have been delivered from his embarrassment [3].'

I cannot forbear producing another valuable testimony, against the moral efficacy of philosophic wisdom; for which,

[1] Maxim. Tyr. Diss. xii. [2] Ibid. Diss. xxxiv.
[3] Bibliothèque Choisie, tom. xi. p. 308.

we are indebted, to one of the most determined foes, and virulent opposers, of the Christian faith. It is preserved by St Augustine:

'Porphyry, in his first book, on the Return of the Soul, asserts, that there has not yet existed a single sect, which has discovered an universal method of liberating the soul: whether by any philosophy, however true; or by the morals and discipline of the Indian gymnosophists; or by the divination of the Chaldees; or by any other mode. And that no such method had yet reached his knowledge, in the course of his historical researches[1].'

Who that seriously considers such a testimony, proceeding from a zealot in the cause of paganism, most intimately acquainted with all its mysterious refinements, can forbear triumphantly exclaiming, with the philosophic Father who records it; 'It is Christianity alone, that possesses AN UNIVERSAL METHOD OF LIBERATING THE SOUL: this is a royal way; the only one, that leads to a kingdom, not resting for support on any temporary elevation, but securely founded on the rock of ages!'

(2) Page 16.] With the artful and insidious enemies of revealed religion, it has been a favourite method of attack, to inquire with an imposing air of triumph: 'If the Scriptures are, indeed, so admirably calculated to promote human happiness; if they are, really, means appointed by infinite wisdom, to effect the gracious purposes of infinite goodness; why were those of the Old Testament, confined to a single people; and why was the volume of revelation completed, at so late a period?

To such superficial objection, we might reply, in the language of the profound and sagacious Bp. BUTLER, 'by observing the suppositions on which they are founded: which are really such as these; that it cannot be thought

[1] De Civit. Dei, lib. x. cap. 32.

God would have bestowed any favour at all upon us, unless in the degree, which, *we think*, he might, and which, *we imagine*, would be most to our particular advantage. And also, that it cannot be thought, he would bestow a favour upon *any*, unless he bestowed *the same favour* upon *all*. Suppositions, which we find contradicted, not by a few instances in God's natural government of the world, but by the general analogy of nature [1].'

The subject, however, is of such overwhelming importance, as to justify, if not to demand, a more particular discussion.

We are fully authorized to say, that, in the communication of religious light and guidance, the all-wise God has observed an arrangement, similar to what appears, in his other dispensations. The earth does not at once produce its fruit in full maturity: seed-time, and vegetation, necessarily precede the harvest. Man is not born in vigour of body, and strength of mind: he must pass through the preparatory stages of infancy, childhood, and youth, gradually increasing, in wisdom and in stature. General tradition, confirmed by every research, which could be made, into the origin and progress of nations, assures us, that the peopling of the earth must have been the work of some ages. And we are, yet more clearly, convinced, that the state of society has been advanced, from savageness to civilization, by the slow, and nearly imperceptible progression, of arts and knowledge. Since, then, every natural and social blessing which we enjoy, is gradually conferred: since, we cannot doubt, that this providential arrangement is the result of some fixed and settled law; we may surely, with humility, infer, from the unchangeableness of the divine nature, that, in the conferring of still higher benefits, the same law should be observed: and the more it actually appears to have been observed, in any dispensation claiming divine authority, the stronger presumptive evidence do we possess, that such dispensation *must* have proceeded from the great source of uniformity and order.

[1] Analogy, Part II. Chap. 6.

But presumptive evidence is lost in moral certainty, when we reflect, that human nature required precisely such a gradual preparation, as ushered in the writings of the New Testament. 'Christianity,' to borrow the idea of a distinguished modern writer, 'is not so much a *compilation* as a *spirit* of laws; a table of ethics, as a new principle infused into the heart; which, when fully operative there, infallibly produces pure desires, heavenly tempers, and holy habits[1].' To render men fit recipients of so sublime a scheme, much previous culture, much preliminary information, was absolutely requisite. The human mind, not enlightened by experience, not expanded by liberal instruction, not exercised by various observation, would have been ill qualified to understand, or to apply, the grand comprehensive principles of so extended a system. Before instructions of such universal and permanent application could be efficaciously promulged, the great distinguishing features of rectitude and pravity must be, not unfaithfully, delineated; the principal rights and duties of social and of civil life, must be, in a good measure, ascertained; and a law of opinion, neither profligate nor unsound, must pretty generally prevail. It is obvious, therefore, that, before useful knowledge could be sufficiently extended,—the rude sentiments, and savage practices, of uncivilized life, must be exchanged, for the regularity and refinement of cultivated society; a concern for truth must be excited, by the collision of contradictory opinions; morality must be enforced, by the enactment of just and salutary laws; general habits must be improved, by the free and friendly intercourse of nations; and the process must be aided, by the repeated infusion, of speculative and practical principles, which the mass of mankind, though they could not invent,

[1] Mrs. Hannah More, on Female Education, pp. 343, 344. Ed. Dub. 1800. [The writer rejoices, that, after the lapse of nearly thirty years, his venerable friend enjoys a fair proportion of health, and retains all her mental vigour.—Decem. 1829.]

would readily receive, and thankfully imbibe, when proposed to their acceptance.

That this process, which the nature of the case seemed to require, was actually pursued, the concurrent evidence of history, both profane and sacred, abundantly testifies.

Not only, were the principles of natural religion evinced, in the wonders of creation and the course of Providence, but, the new relations, and multiplied connections, of increased civilization, implied a proportionate increase of practical and moral knowledge. Besides: a succession of philosophers was constantly engaged, in curious inquiries, and sublime speculations, which, however they failed to produce solid satisfaction, certainly improved the intellectual faculties, and largely contributed to establish and to brighten the prevailing theory of morals. But this theory required an impregnating spirit, to give it life, and animation, and active energy. The deficiency was not now, so much in knowledge, as in principle; the duties of life were known; they were declared, by the unwritten law of conscience; they were evinced, by multiplied experience; they were recognized, by public opinion; and sanctioned, by repeated laws: but they required enforcement. The body was formed: but it needed an animating soul. This enforcement, this animating soul, was given by the Christian religion. And, that it should have been withheld, till the pre-requisite sense of duty, and knowledge of moral truth, were thus advanced in the world, is no more astonishing, than that the tree should not fructify, before the appearance of the blossom; or that the flower should not expand, before the production of the bud.

If the justice of this statement be questioned; if it be doubted, that, at the first publication of the Gospel, there existed a just perception of right and wrong, a sound law of opinion, a natural relish for what was good and honourable, I shall support myself on the authority of Saint Peter; who exhorts the Jewish converts to "have their conversation

honest among the Gentiles[1];" and of Saint Paul, who sums up the whole of Christian morality, in the following animated appeal, not only, to man's inherent sense of what was beautiful and good, but, to that public opinion, which decided what was reputable and praiseworthy: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good report;* if there be any virtue, and if there be *any praise,* think on these things[2]."

Bnt, whatever might have been the preparative influence, of advancing civilization, of legislative experience, and of philosophic discovery,—we should never lose sight of the far nobler services, performed by the Jewish dispensation. We should never forget, that, by the commerce, the captivities, the dispersions, and the prodigious multiplication, of that extraordinary people, —juster notions of the Supreme Being were disseminated, through the Heathen world; the cruel, and licentious practices of idolatrous worship were checked; and the tone of public morals was raised, at least in theory; no inconsiderable step towards virtuous practice. Various testimonies might be adduced, from Heathen writers, highly honourable to the religious sentiments, and moral conduct, of the Jews. I shall offer only two, which, I trust, will be admitted as conclusive evidence, that they must have signally benefited the nations, throughout which, they were providentially dispersed, and in which, they were no less providentially maintained. The first, is from Strabo:—

'Moses, an Egyptian priest[3], retreated, with a number of followers, who revered the Deity. For he affirmed, and taught, that the Egyptians acted from a perverted judgment, when they likened the Deity to serpents and to cattle; the Lybians, also, and the Greeks, when they represented the

[1] 1 Pet. ii. 12. [2] Philipp iv. 8.

[3] This mistake of the Greek geographer will readily be forgiven.

gods in human form. He deemed that alone to be God, which comprehends us all, and earth, and sea: which we call heaven, the world, and universal nature. Whose image, who that is in his right mind, would dare to form out of earthly materials? Rejecting, therefore, all formation of images, he determined to dedicate to him a temple, and a sanctuary, worthy of his nature; and to worship him as an unembodied spirit. On this principle, then, he persuaded many well-disposed men, and brought them over to that place, where Jerusalem now stands.——He taught, moreover, that they who live soberly, and with justice, and they alone, ought continually to expect both some gift, and sign, from God.——In the place of armour, he interposed as their safeguard, holy rites, and the Deity himself; professing, that he sought his throne; and promising to institute a mode of worship, and of religious observance, encumbered neither with extravagant expense, nor with enthusiastic frenzy, nor with any other absurd practices. When therefore, he gained favour in their sight, he established no contemptible government; all the surrounding people flocking to his standard, both from sociability, and on account of the advantages holden out. Those who succeeded, adhered, for some time, to the same institutions; living in the practice of justice towards men, and of true piety towards God[1].'

Such was the noble tribute, which this ingenuous Heathen voluntarily paid to truth. And, though he adds, that the Jews afterwards degenerated into superstition and tyranny; the charge is supported, only, by the rite of circumcision; by the abstinence enjoined, from certain species of food; and by the victories gained, over the neighbouring territories of Syria and Phenicia. And every unfavourable impression is fully obliterated, by his subsequent admission, that 'there was, notwithstanding, a certain glory shed around their

[1] Strab. Geog. l. xvi. p. 1103. Ed. Amstel.

citadel; which resembled, not the abode of detestable tyrants, but the temple of decorous and venerable men[1].'

To this testimony, which, Isaac Casaubon justly remarks, deserves to be written in letters of gold, I shall add but another, from Varro, the most learned of the Romans; who declares it to be his opinion, 'That they alone understood the nature of God, who believed him to be a spirit; governing the world by activity and reason: and asserts, that the ancient Romans worshipped the gods without an image, for more than 170 years; a practice, he continues, which, if it still obtained, would add purity to devotion. These ideas he supports, by the example of the Jewish nation[2].'

Were these two authentic passages our sole authority, we might surely assert with confidence, that the Jews infused a spirit and a principle, into other nations, gradually corrective of their idolatrous abominations. But when the whole current of antiquity is in favour of the fact; when, even the inveterate foes of Judaism, confess, that the vanquished Israelites, gave laws to the victorious Romans; when poets and historians, alike, testify, that, at our Saviour's birth, almost every province of that mighty empire, was overrun by this enterprising sect,—surely, "compassed about, with so great a cloud of witnesses," we must acknowledge, and adore, the interposition of Providence, in this astonishing transaction; we must confess, that the Jews were, "a light shining in a dark place, until the day dawned, and the day-spring arose in men's hearts."

The fulfilment of this gracious destination was providentially facilitated, by the situation of Palestine: which bordered on the territories of many different Monarchs; and which could pour forth its inhabitants, through the world, towards the South-east, by the Erythrean Sea, towards the North-west, by the Mediterranean. A circumstance, accord-

[1] Strab. Geog. l. xvi. p. 1105.

[2] Apud S. Aug. de Civit. Dei, lib. iv. cap. 31.

ing to Theodoret and S. Jerom, intimated by Ezek. v. 5. "Thus saith the LORD GOD; this is Jerusalem, I have set it in the midst of the nations and countries that are round about her." From which passage, with great seeming propriety, they infer, that the seat of the Jewish government was placed by the Almighty *in the midst of the nations*, in order, that, from thence, as from the centre, religious light might be communicated, to the extremities of the earth.

I am well aware, that the unsociable, repulsive habits of the Jews, have been often urged, as impediments to their obtaining an influence in foreign countries. The notoriety of the fact, that they did obtain such influence, sufficiently refutes this cavil. But, as it is a circumstance not generally adverted to, I shall also state, that the Jewish laws anxiously and repeatedly inculcated benevolence towards strangers; and that they made a provision, not only for the naturalization, but for the personal comfort, the civil liberty, and the religious instruction, of foreigners, unparalleled in the code of any other nation. Thus, were the difficulties which arose from their distinctness, powerfully counteracted; thus, was a spirit created, which impelled them to consult the happiness, and promote the truest welfare, of those amongst whom they sojourned[1].

[1] For numerous proofs of this fact, the reader is referred to Dr. Jenkin's 'Reasonableness and Certainty of the Christian Religion,' vol. i. pp. 59—72., which entire passage is highly deserving of consideration. It is curious, to contrast the enlarged spirit of the Jewish code, with the jealous, unaccommodating, exclusive principles, of other countries. The original constitution of Sparta, prohibited all intercourse with foreigners. The Romans had some similar laws, which, according to Cicero, occasioned the Social war; certainly, the freedom of their city was with great difficulty to be procured, by special favour, or at a considerable expense, till, by a decree of Caracalla, all within the Roman empire were enfranchised. The Athenians no less jealously guarded admission to their citizenship; they prohibited intermarriage with strangers; and imposed a heavy tax on all resident foreigners, whom, on failure of payment, they *imprisoned or sold*. The Thebans rarely granted the privileges of citizens to strangers, and sometimes *expelled* all of that description. And the Corinthians, having

That, when dispersed, the Jews possessed the means of enlightening and purifying others, cannot be questioned. Their scriptures are in all our hands. To them we may confidently resort, as affording most ample testimony, what elevated devotion, what pure morality, what extensive benevolence, this favoured people were enabled to disseminate. Let him that doubts, candidly and conscientiously examine, the exalted personal piety, which pervades the Psalms and Prophets; the delightful pictures of domestic excellence, which abound in the book of Proverbs; the fine spirit of religious patriotism, which breathes in the writings of Ezra and Nehemiah,—and then, let him honestly pronounce, whether the later books of the Old Testament, do not make effectual provision, for the great work, to which, after the completion of their canon, the Jews were more especially called: a provision, which had but imperfectly existed, in the Pentateuch, and earlier Historical Books; a provision, which admirably coincides with the rest of that gradual process, during which "many went to and fro; and knowledge was increased[1]."

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presented Alexander the Great, after his conquest of the East, with the freedom of their city, to enhance the value of the compliment, assured him, that none but himself and Hercules had been so favoured. A fair comparison of these facts, with the passages of Scripture referred to by Dr. Jenkin, would, at once, amply overthrow the hackneyed objections against Jewish intolerance; and would lead to the conclusion, that the *singular* hospitality of this calumniated people, was wisely ordered by Providence, to promote the grand scheme of general redemption.

[1] For a most satisfactory refutation of all those objections, which have been urged against the *partiality* of the Divine dispensations; and for a most luminous exhibition of the just and beautiful *gradation* observed in the great schemes of providences and grace, the reader is referred to 'Considerations on the Theory of Religion,' by Edmund Law, D.D., formerly Lord Bishop of Carlisle. See also, Archbishop Secker's excellent Sermon on Galat. iv. 4. "When the Fulness of the Time was come," &c. Serm. liv. p. 342. 3d edit. Dublin.

[I have just received Mr. Rose's admirable work, 'Christianity always progressive'; which leaves the reader nothing to wish for, on this subject. December 25, 1829.]

(3) Page 21.] It is with real pleasure that I quote the following beautiful passage, describing the peaceful and happy efficacy of scriptural religion.

'If men held a nearer converse with the Deity, they would enjoy a quicker perception of his hand in all things; where they now can see only nature, and human agency, they would discern the Lord of nature, and the Sovereign of the world; the wheels of providence, as in the vision of Ezekiel, would appear *full of eyes round about*.

'Upon these principles, a good man may live without anxiety, amidst all the disorders of human life; as sharing in the special protection of that Almighty Being, whose dominion is absolute and universal.

'If, notwithstanding all his prudent diligence, he is poor and necessitous, he will look to Him, who feeds the sparrows and clothes the lilies; if he is threatened with injury, he will consider, that He, who has all hearts in his hands, can easily restrain the mischievous intent, or divert it into another channel; or, if he has actually suffered wrong, he will reflect, that it could not have happened without His wise permission, who is able to convert it to his greater advantage; nay, he has ground to be assured, that, while he is walking in the ways of piety and virtue, all things, whether prosperous or adverse, are co-operating for his real and permanent benefit.

'Such a sense of things, when pure and genuine, must powerfully tend, to extinguish in him all discontent, all envy, all resentment, all unmanly fear. He may say to his most formidable adversary, "Thou canst have no power against me, unless it be given from above. Thy malignity is, indeed, thine own, but is, in itself, impotent; and, when armed with power, is under a superior control. I fear God, and fear none but Him."

'Of this heroic piety, there have been eminent examples in all ages; and, especially, under the Christian dispensation, the instances are innumerable, of those, who, supported by

its promises, have undergone the most grievous trials, with patience and cheerfulness.

'Could we, at this day, look into the interior state of our own country, we should, doubtless, discover many examples of such, who, in humble silence, endure the oppressor's wrong, and all the whips and scorns of time, borne up by the hopes that Christianity inspires. Many servants, under hard masters; many, among the labouring poor, who are disabled by age, or sickness, or want of employment; many, in garrets or in cellars, unheeded and unknown,—have found the art of possessing their souls in patience, by an access to resources, with which the great and opulent, are seldom acquainted. They have learned, to pray to their Father in secret; and to cast all their care, upon Him who careth for them, while neglected, or despised, by their fellow-creatures. Compared with these, the heroes and sages of the world, in a moral estimate, are vain and insignificant.'—Cursory View of Civil Government; chiefly in relation to Virtue and Happiness, by Ely Bates, Esq. pp. 190—193.

The influence of the Gospel, on those, who are reduced to a still lower state, of apparent misery and degradation, the same author thus eloquently describes:

'It is the glory of Christianity, that it can liberate the mind in all exterior circumstances; in the highest elevation of power and fortune, and in the lowest condition of bondage. Paul and Silas, when thrust into the inner prison at Philippi, and fastened in the stocks, by singing praises to God at midnight, shewed the freedom of their spirits[1]. And how superior to King Agrippa, does the former appear, when, pleading his cause before him, he uttered this fervent wish, "I would to God, that not only thou, but all who hear me this day, were both almost, and altogether such as I am—except these bonds[2]!" And, at this day, among those highly injured Africans, whose civil emancipation has, of late, been

[1] Acts, chap. xvi. [2] Ibid. chap. xxvi.

so nobly attempted, some, we have reason to believe, are the denizens of heaven, and enjoy an enfranchisement, even under the scourge of oppression, to which it may be feared, both their oppressors and advocates are commonly strangers.

'In the kingdom of God, a spirit of liberty runs through every rank of subordination: though he should be a slave in the order of this world, a subject of this kingdom, is free in the noblest sense, by holding, as it were, *in capite*, under the great Lord of the universe.' — Ibid. pp. 86—88.

(4) Page 22.] In the clear and impressive view of the Deity, which the Holy Scriptures alone, consistently, and effectually, exhibit, there is a wonderful congeniality to the best feelings, and most natural wishes of the human heart. Such a view, the virtuous sages of antiquity earnestly desired; and, perhaps, through the divine mercy, in some instances, faintly and imperfectly obtained. Such a view, the philosophic infidels of later times, have, more or less, introduced into all their systems. Prejudiced, as they were, against the grand simplicity of Scripture, they, however, condescended to borrow from thence, the only just and beautiful features of their scheme; the only rays of light and truth, which preserved them from the gloomy, comfortless abyss, of atheistical despondency. They perceived, that, to secure the existence of any steady or efficient virtue, the belief of a supreme moral governor, the attentive observer of our thoughts and actions, was absolutely requisite. They felt, that there were certain wants and wishes, inseparable from our nature, which could not, otherwise, be supplied, or satisfied, than by appealing to an Almighty Being, connected with us, by the tender relations of Creator, Preserver, and perpetual Benefactor.

Hence, the sceptical Shaftesbury, amidst his theoretic visions of unreal motives to virtue, and his gross misrepresentations of the scriptural idea of God, describes the influential efficacy of the divine Omnipresence, in language, which, with all its deficiencies, no Heathen sage has ever equalled;

and for which, he was, undoubtedly, indebted to that Revelation, which he unhappily treated with ridicule and contempt. 'Where the Theistical belief,' says he, 'is entire and perfect, there must be a steady opinion of the superintendency of a SUPREME BEING; a witness, and spectator of human life, and conscious, of whatsoever is felt or acted in the universe. So that, in the perfectest recess, or deepest solitude, there must be ONE still presumed remaining with us, whose presence, singly, must be of more moment, than that of the most august assembly on earth. In such a presence, it is evident, that, as the shame of guilty actions must be the greatest of any; so must the honour be, of well-doing, even under the unjust censure of a world. And, in this case, it is very apparent, how conducing a perfect Theism must be to virtue, and how great deficiency there is in Atheism.'—Inquiry concerning Virtue, Book I. Part iii. Sect. 3.

On the same subject, the language of M. Voltaire, is yet more simple and practical: entering more deeply, into the true nature of a moral governor; and, more directly implying the necessity and advantage, of precisely such a communication, as has been graciously afforded, in the Scriptures.

'NEWTON,' says he, 'was deeply persuaded of the existence of a GOD; by which term, he understood, not merely an infinite, all-powerful, eternal, and creative Being, but a Master, who has established a relation, between himself, and his creatures. For, without this relation, the knowledge of a God would be only a barren idea, inviting every perverse sophist, by the hope of impunity, to the commission of crime.

'This great Philosopher, at the close of his Principia, makes a singular remark. "We do not," observes he, "say *my eternal*, or *my infinite*; because these attributes are not relative to our nature: but we *do* say, and we *should* say, *my God*; by which we ought to understand, the master and preserver of our life, the object of our thoughts."

'I remember, that, during many conferences which I had with Dr. Clarke, in the year 1726, that Philosopher never

pronounced the name of God, without an air of recollection, and of most profound respect. When I owned to him the impression which this made on me, he told me, that he had insensibly imbibed the habit from Newton; a habit which, in fact, ought to be universal[1].' — Elémens de la Philosophie de Newton, p. 1.

Thus far, did Voltaire follow the footsteps of our truly Christian sage. What misery might he have saved himself, and his deluded followers, had he, in all things, imitated the 'child-like' wisdom of that exalted man!

(5) Page 28.] That I may not be deemed guilty of exaggeration, in attributing to the religion of the scriptures, so happy and benign an influence, on all our occupations and enjoyments, I shall transcribe a passage, which, independently of the weight attached to an illustrious name, cannot fail to speak to the affections, of all who possess taste and feeling.

'If we divide the life of most men,' says the elegant and amiable Addison, 'into twenty parts, we shall find, that, at least, nineteen of them, are mere gaps and chasms; which are neither filled with pleasure nor business. I do not, however, include in this calculation, the life of those men, who are in a perpetual hurry of affairs; but, of those only, who are not always engaged in scenes of action: and, I hope, I shall not do an unacceptable piece of service to those persons, if I point out to them certain methods, for the filling up of their empty spaces of life. The methods I shall propose to them, are as follow:

[1] A similar circumstance is related of the celebrated Robert Boyle. 'He had,' says his biographer Mr. Birch, 'so profound a veneration for the Deity, that the very name of God, was never mentioned by him, without a pause, and a visible stop in his discourse; in which, Sir Peter Pett, who knew him for almost forty years, affirms, that he was so exact, that he did not remember to have observed him once to fail in it.' — Boyle's Works, vol. i. p. 138. ed. Lon. 1772. See also Bishop Burnet's Funeral Sermon, p. 25.

'The first, is the exercise of virtue, in the most general acceptation of the word. That particular scheme, which comprehends the social virtues, may give employment to the most industrious temper; and find a man in business, more than the most active station of life. To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way, almost every day of our lives. A man has frequent opportunity, of mitigating the fierceness of a party; of doing justice to the character of a deserving man; of softening the envious, quieting the angry, and rectifying the prejudiced; which are, all of them, employments suited to a reasonable nature; and bring great satisfaction, to the person who can busy himself in them with discretion.

'There is another kind of virtue, that may find employment for those retired hours, in which we are altogether left to ourselves, and destitute of company and conversation: I mean, that intercourse and communication, which every reasonable creature ought to maintain, with the great Author of his being. The man who lives under an habitual sense of the Divine presence, keeps up a perpetual cheerfulness of temper; and enjoys, every moment, the satisfaction, of thinking himself in company with his dearest and best of friends. The time never lies heavy upon him: it is impossible for him to be alone. His thoughts and passions are the most busied, at such hours, when those of other men are the most unactive. He no sooner steps out of the world, but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence, which every where surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions, to the Great Supporter of its existence.' — Spectator, No. 93.

(6) Page 29.] To enumerate the striking instances, in which, the most eminent talents, have been united with exemplary Christian piety, would be to repeat, what has been done already times without number. The names of Hale,

Milton, Boyle, Newton, Locke, Pascal, Fenelon, Addison, Boerhaave, Littelton, and West, are no less registered, in the memory of the well-informed Christian, than in that of the man of letters, or of science. It is, however, a pleasing reflection, that, to every such roll of worthies, there are, from time to time, new instances to be added: either, valuable characters of former times, have not yet been attended to, so much as they deserve; or fresh instances have arisen, whose claims to "everlasting remembrance" are as indisputable, as those of their predecessors.

Amongst those of former times, I doubt if we have paid as close attention as we ought, to the exemplary virtue of two of our own crowned heads; the last Edward, and the second Mary.

The former, as described by Bishop Burnet, in his history of the Reformation, excites astonishment by his talents; whilst his behaviour at the close of life, is scarcely to be contemplated, without pious emotion. One cannot help thinking, that, both the human virtues, and the Christian graces, of this transcendent boy, were so rapid in their growth, as to have invited the sickle of Providence, even in the spring-time of life; lest, by longer continuance in this evil world, the sweet flower might have lost something of its matchless fragrancy and beauty. In this extraordinary case, we are tempted to say, in the language of an Apocryphal writer, "He pleased God, and was beloved of Him: so that living amongst sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul [1]."

Of Queen Mary, we have, happily, a perfect delineation, from the same masterly hand. And, in her case too, Christianity gloriously operates, in raising a naturally noble and most powerful mind, to perfection, such as could not be attained by mere human exertion. In this instance Bishop

[1] Wisdom iv. 10, 11.

Burnet speaks from intimate acquaintance : and what he states, both in his History of his own Times, and in his Character of the Queen, published shortly after her death, deserves to be read with attention; nor can it be so read, without forcing even a sceptic, to wish for that inward strength, which placed her so far above her earthly grandeur, while she lived; and which made her last hours the happiest of her life.

In speaking of Queen Mary, it is scarcely possible, not to think of a female contemporary of hers; who, in several respects, seems to have resembled her royal mistress and friend; and who may justly be adduced, as one, that adorned the doctrine of God her Saviour, in all things. No human being, perhaps, since the apostolic age, endeavoured more to imbibe the spirit of scriptural Christianity, than this excellent lady; and the consequence was, that, in circumstances the most trying, she manifested the meekest wisdom, and the most heroic virtue. Her character, might, indeed, at the first view, be deemed a creation of poetic fancy, the ideal picture of a perfect woman; as Xenophon is supposed, in his Cyrus, to have drawn his own idea of a perfect prince. But, our nearness to her time, and our possession of her own authentic correspondence, place the reality of her excellence beyond doubt or suspicion. To this most valuable publication, ('Letters of Lady Rachel Russel') I refer all those, who are not already acquainted with it. They will find in it, not only, an unconscious display of the best talents, and the finest feelings, but, a bright example of Christian patience, under the keenest sufferings, and of unfeigned humility, amidst every circumstance of worldly greatness.

In the catalogue of moderns, who have adorned the profession of Christianity, by the combination of ability and virtue, should be inscribed, with every mark of honourable distinction, the illustrious name of Euler. This truly great and admirable character, to whom mathematical and astronomical science are indebted for so many sublime discove-

ries [1]; whose proficiency in medicine, chemistry, and botany, was very considerable; and in whom, the profoundest classical erudition, was united with the purest taste, — was no less amiable and exemplary in his practical piety, than conspicuous for that vast reach of mind, which was continually exploring untrodden paths, both of geometrical and analytical investigation.

Gentleness, moderation, simplicity, and serenity, without any alloy of tameness or insensibility, of singularity or coldness, were eminently his characteristics. Peculiarly susceptible of the domestic affections, he evinced the amiable tenderness of his disposition, by his fondness for children; his faith was unfeigned, and consequently, his love was that of a pure and undefiled heart. His piety was rational and sincere; his devotion was fervent. Intimately persuaded of the truth of Christianity, he felt its importance to the happiness of human nature; he deemed its detractors and opposers, the most pernicious enemies of man; and, above all, he unostentatiously displayed its benign influence on the heart, in the humility, patience, and resignation, with which he sustained no common share of trials and afflictions.

Early in his scientific career, intense application deprived him of the sight of his right eye. At a subsequent period, he lost the sight of his left, by a cataract; and, thus, reduced to total blindness, he cheerfully and unremittingly pursued his profound investigations, with the assistance of an illiterate amanuensis, whom he then undertook to instruct in analytics. How completely he learned to triumph over external difficulty, may be judged, from the following well attested fact. A dreadful fire, consuming a great part of his property, not only embarrassed his family circumstances, but compelled him to desert a ruined house, his habitual acquaintance with every corner of which, had, in some degree, supplied the loss of

[1] A complete list of M. Euler's works, occupies no less than fifty-one quarto pages.

sight. At this calamitous period, he composed a work, which, in the estimation of competent judges, was alone sufficient to render his name immortal. The heroic patience and tranquillity of mind, thus testified, need not be dwelt upon. Suffice it to say, that he derived them from a higher source, than the love of science: even from the power of religion.

This great and good man, was a striking example, that, even in the present life, the ways of religious wisdom, are ways of pleasantness, and all her paths are peace. His piety was recompensed, both by the testimony of an approving conscience, and by those domestic blessings, which were the natural fruits of his having trained up his children, in the nurture and admonition of the Lord. 'It was a most pleasing and affecting spectacle,' says M. Fuss, 'to see the venerable old man, sitting, like a patriarch, in the midst of his numerous family; all zealous in rendering his decline serene and pleasing, by every tender office that the warmest filial affection could suggest."

A vigorous activity of mind, and an innocent cheerfulness of temper, both unimpaired to the last, were, also, amongst his temporal rewards. On the morning of his death, he was employed in calculating the orbit of Herschel's planet, and the motion of aerostatic machines; in the evening, whilst at tea with his grand-daughter, he suddenly and placidly expired without a groan. Such was the happy termination of a life, which lasted seventy-six years: and which was spent, not merely in the most sublime philosophical pursuits, but in the habitual exercise of extensive benevolence, and unaffected piety[1].

In such an estimate as the present, the venerable name of Haller should not be omitted. Born of a family in which piety was hereditary, and a disciple of the never-to-be-for-

[1] Having no means of access to the Eloge of Euler, by M. Fuss, I am indebted for the facts made use of in this statement, to the notice of that work, in the Monthly Review (Vol. LXXIII. page 496); and to a Memoir, prefixed to the London Edition of Euler's Algebra.

gotten Boerhaave, it is, certainly, no exaggeration to say, that he added new lustre to his family, and did ample credit to his master, both by his philosophy, and his religion.

Perhaps the colour of his future life, the energy of his exertions, and the seriousness of his mind, were in a good measure, determined by an incident, which occurred in his sixteenth year. At that early period he was drawn in to witness a debauch, in which his young fellow-students were engaged; and, being happily inspired with a detestation of all excess, by this exhibition of its sad effects, he solemnly determined to relinquish the use of wine; and, in all other respects, to maintain the strictest abstemiousness; a determination, to which he ever after stedfastly adhered.[1]

At one period, Baron Haller had his doubts concerning the objects of the Christian faith; but those doubts were dispelled, by a successful application to every branch of human knowledge, and by a candid examination of the sacred records. That ardour in the pursuit of truth, which carried him to the extreme boundaries of science, by discovering the limited powers of the human intellect, tended to purge his soul from all arrogance and pride. His study of nature, in its various aspects, physical and moral, individual and social, taught him, that man is, naturally, a weak, ignorant, sinful, and, of course, unhappy being; and that he infinitely needs some boon, of instruction, restoration, guidance, strength, and comfort. And, after much serious and deliberate investigation, his reason was convinced, and his heart owned the justice of the conviction, that the religion of the Gospel not only proceeded, pure and genuine, from the merciful Author of Nature, but actually confers this boon, so earnestly desired, and so ardently sought for;—a medicine for all the maladies, and a balm for all the sufferings, of life. This great and comfort-

[1] A similar circumstance occurred to the celebrated Sir Matthew Hale, whilst at the Temple; and was productive of the same salutary effects. See his life by Bishop Burnet.

able truth once rationally established, and practically felt, the mysterious doctrines of Christianity caused no difficulty to his reflecting mind. He viewed the works of nature, with an eye too acute and penetrating, not to perceive, that we move and breathe in an atmosphere of mystery; and his conclusions were too philosophically just, to admit the supposition, that the apparently simple configuration, and mechanical movements of bodies, should utterly baffle the utmost powers of human comprehension, and yet, that the properties of spirit, and the nature of an infinite Being, should be level to our finite capacities.

But he dwelt with peculiar complacency and delight, on the great practical truths of the Christian scheme. These, insensibly mingled themselves with all his meditations; and sanctified his researches, into the wonders of nature. These, shed a delightful calm around the evening of his days, and enabled him to look forward to the hour of dissolution, without impatience and without fear. Their impression was, at no season, effaced from his mind. Each torrent of fresh images, brought along with it the comforts of religion. A thousand objects, which pass unheeded by the vulgar eye, presented infinite goodness and wisdom to his view. Nor could he ever hear the awful name of God pronounced, in any company, or under any circumstances, without uttering some pious ejaculation, and lifting up his hands and eyes towards heaven.

The happiness which he himself derived from this deep sense of the Christian religion, he was anxious to impart to others. God and nature recommended a beloved daughter, as the first object of his pious care. To her, accordingly, he addressed a regular series of letters, on this most important and interesting of all subjects. These letters, by his permission, were afterwards made public; and, in my judgment, they unite moral demonstration, with spiritual religion, in a degree seldom equalled, and certainly never excelled, in any work which I have yet met with. But his zeal did not rest here. 'In

his warm career of brotherly love and benevolence, he eagerly seized the numberless opportunities, which his profession of a physician gave him, of convincing those with whom he conversed, of the truth, and of converting them to the practice, of the Christian religion. And this he did, not only by his instructions, but, by his example. For he was charitable to the poor; sympathized, in the tenderest manner, with the distressed; and was as much revered for his justice, as beloved for his humanity, in the ordinary commerce of life.'

The death of this illustrious scholar, and devout Christian, was correspondent with his life. After conversing with an aged minister and requesting his fervent prayers, he felt a happy confidence in God's mercy, through Christ. His last moments were most tranquil, 'My friend,' said he to the physician that attended him, 'the artery beats no longer;' immediately after which words, he breathed forth his pure spirit to that God who gave it[1].

(7) Page 36.] The Bishop of London (Dr. Porteus), after having very forcibly recommended to his clergy, the practice of lecturing, or preaching expository sermons, — with a zeal and vigour which do honour to his piety, amidst the arduous labours of his high station, and under the infirmities of advancing age, himself set the laudable example, of reviving this most useful mode of public instruction. He justly conceived, that the cause of Christianity could in no way be so effectually served, 'as by having recourse to the Scriptures themselves; by going back to the very fountain of truth and holiness; and by drawing, from that sacred source, the proofs of its own celestial origin, and all the evangelical virtues

[1] The circumstances respecting Baron Haller, are principally derived, from the Preface to his Letters, and from his Eloge, in the Histoire de L'Academie Royale des Sciences, for 1777. See also Fletcher's Letters, 2d. edit. p. 230.; and Archdeacon Coxe's Swisserland, vol. ii. pp. 20—56. Ed. Dub. 1789.

springing from it, and branching out into the various duties of civil, social, and domestic life.

This is no novel idea. It was successfully acted upon, in the earliest and purest ages of Christianity. And it has been strongly recommended, by some of the brightest luminaries of our own Church.

Bishop Burnet, in his Pastoral Care, mentions, with particular approbation, the practice of 'preaching short sermons from long texts; that is, of *expounding*.'

The excellent Archbishop Secker, is more full and explicit. His words are as follow. 'Instead of taking an insulated text, it may be useful to choose one, which hath a reference to things preceding and following it; and to expound all the context. This will afford you a variety of matter, and give you opportunities for short unexpected remarks; with which, persons are more frequently struck, than with an entire discourse; for, of the latter they foresee the drift, and therefore set themselves to fence against it. Thus, also, you may illustrate the beauties, at the same time that you show the practical uses, of large portions of Scripture, at once: for instance, of a parable, a conversation, a miracle of our blessed Lord; or a narration, concerning this or that other memorable person, whether deserving of praise or blame. For Scripture histories and examples are easily remembered, and have great weight. In proportion as we overlook them, we shall appear less to be ministers of God's WORD; and our people will have less veneration for us, or for it, or for both. You may, also, in this method, as you go along, obviate objections to passages of God's word, without stating them in form; at which, otherwise, many may stumble, if they read with attention: and if they do not attend, they will read with no profit. Several things in Holy Writ, appear to be strange; hardly consistent with one another, or, with our natural notions. Of these difficulties, which must always perplex persons, and may often deliver them over a prey to infidels, you may occasionally remove one and another; meddling with none, but

such as you can overcome; and from your success in these, you may observe to your auditors the probability, that others are capable of solutions also. Perhaps they will forget your solution; but they will remember that they heard one, and may have it repeated to them, if they will. By these means, you will teach your people, what is grievously wanting in the present age, to value their Bibles more, and to understand them better; and to read them both with pleasure and profit, drawing from them useful inferences and observations, as they have heard you do. Formerly, courses of lectures on whole books of Scripture, were customary in churches; and they were, doubtless, extremely beneficial. It would not be easy, if possible, to revive them now; but the practice, which I have been proposing to you, is some approach towards them.' — Third Charge to the Clergy of the Diocese of Canterbury; Works, vol. v. p. 460.

Archbishop Hort, also, recommends 'that almost antiquated exercise, of expounding to congregations,' in the following emphatic language.

'I am afraid the bulk of your people are very little acquainted with this divine book; some, from want of inclination to read it; and others, for want of proper helps for understanding it: and yet, this is the book that is able to make them wise unto salvation; this book is the great rule of their faith and practice; and, according to this book, they must be judged at the last day.

'Who, then, should teach them to understand it, but their pastors; who are called by that honourable name, because they are "to feed their people with knowledge and understanding?" "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

'By this means, you will, by degrees, lead those into the knowledge of the Holy Scriptures, who will not be at the pains, or who may want leisure, to read them at home;

or if they do read, yet, for want of commentators, are sometimes at a loss for the true sense.

'Let me add, that, this exercise will be of no small advantage, even to yourselves; as it will lay you under a necessity, of studying the word of God, which you are, by profession, and promise, at your ordination, bound to do. For a clergyman can no more be unskilled in the Holy Scriptures, without great shame and reproach, than a lawyer in the law.

'The Epistles, Gospels, and Lessons for the day, will furnish you with choice of subjects, for this work; which will become easy and familiar to the minister, after he has once made himself master of the sense and connection. And the same notes will generally serve, as the same portions return in an annual rotation.

'But, let me not be misunderstood. I am not recommending this, as an additional task, over and above the sermon, but to be substituted sometimes in the place of it; and which, in my judgment, will be more profitable; especially, if care be taken to make such practical inferences and applications, in the course of the exposition, as will naturally arise out of the text. This will, indeed, make it a sermon in another shape; with this difference only, that the variety of subjects and incidents, will enliven the attention, and give a more agreeable, as well as instructive, entertainment to the audience, who, I dare say, will come with a better appetite to this exercise, when judiciously performed; and fill your churches better.

'It will remain in the minister's discretion, to interpose a sermon when he pleases; but he will do well to note down those Sundays; in order to expound, in the following year, those portions of Holy Scripture, which, by this means, were omitted.

'And, if the people were admonished to bring their Bibles with them, according to the good old practice of our ancestors; and to accompany the minister, as he reads and ex-

pounds, they would understand and retain it better; and be enabled to spend an hour, most profitably, in recollecting, and repeating to their families, what they had heard at church.

'If this custom, practised in the times of puritanism, was laid aside in a licentious age, when all seriousness grew out of fashion, let us not be ashamed to revive it: for it is no shame to learn that which is good, from any body. After all, if a sermon in form, should, in compliance with custom, be found indispensable, it may however be shortened, to allow for the time that has been spent in the exposition.'—Instructions to the Clergy of the Diocese of Tuam.

To these copious extracts, I shall add a very few observations: premising, that nothing, but an awful conviction of the importance of the subject, could induce me thus to press it on my clerical brethren.

It must afford matter of astonishment and regret, that, from the many excellent discourses delivered from our pulpits, so little visible effect is commonly produced. Were I called upon, to account for this painful fact, I should mention, as one principal cause, at least, that the great majority of congregations are shamefully unacquainted with the language of Scripture; that they have neither ideas nor terms, in common with their instructors; and are, consequently, incapable of feeling, or of retaining, the lessons of Christian wisdom which they hear. The cause of this deplorable ignorance, it is not my present business to investigate. Suffice it to say, that, whether it arise from want of early instruction, of right disposition, of competent ability, or of due attention, there is one obvious mode, by which we may meet, and, perhaps, remedy the evil. Let us faithfully, and, to the best of our power, engagingly, expound the Scriptures themselves, from the reading desk or the pulpit. The very novelty of the practice, will attract attention; and, if our manner be feeling and affectionate, we need not doubt that attention will ripen into approbation. There is, in Holy Scripture, a strength, a simplicity, a direct-

ness, which cannot fail to operate powerfully, when judiciously and piously exhibited. Thus, then, we may, in some measure, perform our own duty, as ministers of GOD'S WORD. Thus, by an exposition of Scripture terms, we may render the language of religion familiar, to all who are not wilfully negligent: and thus, we may gain an attentive and improveable audience, to our more regular discourses.

The plan of lecturing, may, with great advantage, be pursued at evening service, during the summer months. It has been lately ascertained, by actual experiment, in more than one instance, that this practice will not fail to attract an evening congregation, in the country parts of Ireland. And it will, surely, be gratifying to every pious clergyman, to find the lecture of the evening, not only, gradually rendering the sermon of the morning, both intelligible and useful, but, actually producing an increased attendance on the house of God; and exciting many, to a still progressive *delight and meditation, in the* LAW OF THE LORD.

SUPPLEMENTARY NOTE.

SINCE this discourse was composed, many years have elapsed; and great revolutions have taken place: the machinery, so to speak, for disseminating the Scriptures, is altogether new; and religious movements, on a scale unprecedented in past ages, are of daily occurrence. Yet, the writer is unaware, that (with one exception already noticed) he wishes materially to alter a single expression, employed by him in 1803.

The truth is, that on conscientious grounds, he has been unable to join in any of the favourite religious objects, of the present day.

On the other hand, he never has engaged in hostile oppo-

sition to them; from a conviction, that, whatever may be their more immediate effect, they have been providentially permitted, and will be ultimately over-ruled, for some beneficial purpose to the Church of Christ.

Meantime, it has been his humble effort, unostentatiously to co-operate, with the wise and good, of past, as well as present times. And he hopes, that, while obliged to dissent, in practice, from many excellent individuals, he is, in spirit, united with them, as a joint aspirant, after heaven's eternal rest.

December 14, 1829.

DISCOURSE II.

Preached in the Chapel of the Female Orphan-House, Dublin, at its opening, on Sunday, May the third, 1818.

Psalm cxxii. 1.

I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE HOUSE OF THE LORD.

On occasions like the present, it is neither unusual, nor unnatural, to fix the attention of a Christian congregation on the more awful features of religion: on the solemn obligation, by which the creature is bound to worship the Creator; on the majesty of that great Being, whom we serve; on the profound humiliation, with which we should approach his footstool; on the reverential prostration of ourselves, our thoughts, and our affections, when we enter, as it were, the presence-chamber of Omnipotence.

But it hath seemed good, to Him who best knows what is in man, to connect the worship of himself, with other, and more cheerful as-

sociations. Reverence, indeed, and godly fear, are by no means excluded from the sanctuary: they stand, the appointed guardians of its threshold; but religious joy is the true companion to the altar. Such joy, I would hope, is felt by many, at the dedication of this sanctuary; and I trust, there is not one individual present, that can look around without a full heart: So true to the best feelings of our nature, is the language of the Psalmist, — "I was glad when they said unto me, Let us go into the house of the Lord."

The very psalm from whence these words are taken, is, itself, a happy specimen of that hilarity, which enlivened the Jewish worship. Composed by the Royal David, in all probability soon after the joyful and triumphant removal of the ark to Mount Sion, there is strong internal, besides much traditional evidence, that it was afterwards chaunted in the Temple Service, on the annual return of some one, or more, of those three commemorative festivals, when the whole people of God, in all their tribes and families, were enjoined, and accustomed, to assemble in the holy city. (1) On such an occasion, well might the great congregation break forth into singing, with a voice as the sound of many waters, though as one man: — "I was glad when they said unto me, Let us go into the

house of the Lord! Our feet shall stand in thy gates, O Jerusalem! — Jerusalem is built, as a city that is at unity in itself: for thither the tribes go up, even the tribes of the Lord; to testify unto Israel, to give thanks unto the name of the Lord: for there is the seat of judgment; even the seat of the house of David: O pray for the peace of Jerusalem; they shall prosper that love thee: peace be within thy walls; and plenteousness within thy palaces! For my brethren and companions' sake, I will wish thee prosperity: Yea, because of the house of the Lord our God, I will seek to do thee good!"

To illustrate, in detail, the touching and majestic cheerfulness of the first national worship of Almighty God, were, in this place, and at this time, alike needless and impracticable: impracticable, from the bulk and variety of existing materials; needless, from your general acquaintance with the subject. The magnificence of the buildings, the multitude of the priesthood, the splendour of the decorations, the richness of the offerings, the alternate chaunting of the priests and Levites, the full chorus both of instruments and singers, the incense which ascended from the golden altar, the symbol of the sacred presence which dwelt between the cherubim, —

these are but a portion of the goodly fellowship, which spread joy and gladness through the chosen people, when they assembled, as, at stated seasons, they were all habitually used to do, in the city, and the temple of the living God.

Nor were tender years any obstacle to the participation of those glad solemnities. Infants came up to Jerusalem; infants swelled the throng of temple worshippers, whenever they were able to walk to the mountain of the Lord's house, holding their fathers by the hand. (2) While, at the very institution of the first and greatest of these festivals, express provision was made, that the curiosity, naturally excited by a scene so striking and magnificent, should be made the harbinger of religious instruction; which, thus introduced, could never be forgotten: — "And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's Passover; who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

Religion, thus early and assiduously brought home to the senses, the imagination, and the affections of the Jewish people, became, at once, the chief among their occupations, and their sole public entertainment. No agonistic games,

no splendid amphitheatres, no dramatic exhibitions (3), with them were necessary to lighten the load of life. When at leisure to rest from useful, simple, and manly employments, their national worship was a never-failing source of pleasure; and the wonders of inspired workmanship, the sweet influence of music, and the diversified excellencies of a poetry never equalled in any other age or nation, were all united in the service of the Sanctuary. The judgment, also, and the conscience, — the understanding and the spirit, — had all their proper food: and, were all other documents destroyed, the two volumes, of the law, and of the psalms, would bear abundant witness to the moral depth, and spiritual height, of the daily service in the Synagogues and Temple.

But I must not dwell upon the Jewish worship. Two only of its practical effects, I would recommend to your particular attention: the one, a more visible operation on the great body of the Jewish people; the other, a less obvious, but far deeper influence, producing a succession of individual piety.

The first of these effects is, that mastery, which, notwithstanding occasional and painful deviations, their national worship maintained over the great body of the Jews. At home, and

in tranquillity, the Temple was their pride and their delight; in war, it was the ark of the covenant that went before their armies; in joy, it was their happiness to sing the songs of Sion; in grief, it was their consolation to pray toward the sanctuary of God. A long absence and captivity served only to rivet their attachment to the worship of their fathers; and, whatever root of bitterness remained, to eradicate idolatry for ever. Nor, even at this day, hath God finally cast away his ancient people; and, in the midst of that blindness in part, which hath happened unto Israel, their worship yet remains, a venerable witness, whence it came, and for what it is preserved.

The second effect is, that peculiar temperament of devotion, which the Jewish worship both produced and cherished, in a succession of pious individuals: a devotion, at once simple and sublime, cheerful and pathetic, meek and reverential, yet full of confidence and joy. Of religious exercises marked by these discriminative features, we have no specimen in the patriarchal history; and it were not difficult to show, that the hymns preserved in the books of Moses and of Joshua, grand, indeed, and elevated, and worthy of the inspiration which produced them, were of a different character. But, no sooner

had the system of Mosaic worship taken deep root in the land, than its branches flourished with an anticipated gospel. The first-fruits of this goodly stock are still preserved, in the beautiful song of Hannah; the psalms, retaining all their freshness, follow in a fair succession; and, even when the axe was laid at the root of the tree, and the wild olive of the Gentiles was about to be grafted in, we have the maturest produce, of the mellowest flavour, in the hymns of the meek and blessed Virgin, the just and blameless Zacharias, and the venerable Symeon, ready to depart in peace.

From the cheerfulness of Jewish, to the cheerfulness of Christian worship, the transition was natural and easy. In our Lord's immediate followers, the two were intimately blended: accordingly, after the first effusion of the Spirit on the day of Pentecost, we find them unanimously passing, from the daily service of the Temple, to the daily celebration of the Eucharist (4); and the visible effect of this union on their social intercourse, was happily congenial: — "They did eat their meat," says the Evangelist, "with gladness and singleness of heart, praising God, and having favour with all the people."

Nor, on that indispensable separation between the Jewish and the Christian churches,

which must endure till their ultimate re-union, was the ancient worship so much abolished, as reformed, refined, and sublimated to a purer spirit. (5) Those observances only were discontinued, which were either typical in their nature, impracticable beyond the limits of a single country, or too burthensome to be imposed on the subjects of a more parental dispensation. (6) The same Scriptures were read; the same responsive hymns were sung; the very prayers were moulded after Jewish models. (7) One day in seven was sacred to the Lord our God; the three glad festivals of old, were replaced by three more joyful festivals; and, after the analogy of Jewish worship (8), many kindred festivals followed in the train; the high priest, the priests, and Levites of the temple, were succeeded by the bishops, priests, and deacons of the Church; circumcision was exchanged for baptism; the sacrifices of the law, for the great sacrament of the Gospel; and the Divine presence between the Cherubim, for the mitigated and more approachable, but equally Divine presence of our incarnate God. For, in the Christian Church, no veil obscures the blessed object of our faith; and to the spiritual apprehension of the humblest worshipper, if only he draw near with humble confidence, our Lord and Saviour will appear with open face.

This manifestation of Godhead, accommodated to our nature, sympathizing with our infirmities, and changing us, gradually, into his image, whom we adore, is the most cheering feature of the Christian worship : — a worship, which speaks not, indeed, so forcibly to the outward senses, as the magnificent shadows of the Temple ; but whispers in the still small voice of peace and consolation, to the inmost feelings of the inner man. The prayer of Christian faith, is, accordingly, the source of a satisfactory conviction, elsewhere unexampled and unknown. Where two or three are gathered together in the name of Christ, there Christ is in the midst of them ; whatsoever we ask faithfully in the name of Christ, that, if it be for our real good, we shall effectually obtain ; Christ, who is ready to dwell in every heart that will receive Him, dwelleth also in heaven, and there for ever liveth, to make intercession for us ; and, while we know not what to pray for as we ought, the Spirit also helpeth our infirmities, and maketh intercession for us, with groanings that cannot be uttered. These are among the specialties of Christian worship, which increase the gladness of the joyful, and convert the sorrows of the mourner into joy. And who does not feel, that to turn from this inward spiritual blessedness, to the grandest con-

ceivable procession of the assembled tribes of Israel and Judah, as they ascended the mountain of the Lord's house, with the voice of music, and singing, and triumphant exultation, would be a voluntary descent, a sinking in the scale of spiritual beings? For besides, the Temple was the glory of a single nation, while, in the Christian Church THE DESIRE OF ALL NATIONS hath been pleased to fix his throne; and *here*, while each faithful worshipper prays for the extension of Christ's kingdom over all the earth, He is present in spirit, with a still more glorious assembly: "Ye are come," says the Apostle, "unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new Covenant;—wherefore, we, receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

But while, in Christianity, the interior is supreme, the exterior must not be defrauded of its lawful portion. The honour of God, the come-

liness of religion, and the constitution of man require, that due respect be had to the decencies of outward worship. God is not to be served parsimoniously; we must honour Him with the best of our substance: religion is not to be held forth to the scorn of her enemies, as mean, and portionless, and relegated to obscure and gloomy corners: and man himself, in his variously-attempered nature, must have every part addressed, in order to the sanctification of the whole; for, not the spirit only, but the soul and body, the imagination and the senses, must be regarded in the seemly and impressive order of the house of God; otherwise, the neglected portion will too probably run riot;—and, in addressing man as a pure spirit, you may leave him in some respects, inferior to the brutes that perish. So did not the Apostles, and their earliest followers, even in the poverty of the Christian Church: out of their penury, they did cast in all the living that they had; not merely that the poor might be fed, but that God might be served throughout his Churches, with decency and order. From the beginning, it is manifest, they had peculiar places of worship, religiously set apart from every secular use (9); and if, at first, those simple structures were inevitably void of ornament and splendour, let it be observed, there

was abundant compensation, with respect to the influence of religion, even upon the most untutored minds, and the most undisciplined imaginations, — in the first fervours of a new conversion, in those miracles, which powerfully impressed the senses, and, in that blood of the martyrs, which became the seed of the Church. But, as Christians increased in numbers, and in wealth; as Christianity came to act more in the way of education, than of conversion: as miracles became less frequent; and as persecution began to relent, — we see large and decorated churches rise in various quarters; till, at length, when it pleased God to raise up Kings and Emperors, as guardians of the Christian faith, no labour was shunned, no cost was spared, nothing was accounted too precious, for the service of the altar. Magnificent temples arose in every direction; the whole world seemed to exult, in pouring forth its riches; and the most cheerful devotion was largely and visibly triumphant. 'Then,' says a spectator, and recorder, of those joyful days, 'were glad festivals of dedication, and consecrations of the newly erected churches through all cities; every where a concourse of strangers from afar; mutual benevolence of nations, the members of Christ's body coalescing

in harmonious union; in all, one pervading power of the holy spirit; one soul in all; the same alacrity of faith; one common hymn of praise to God; and finally, a vast assemblage of every age and sex, uniting all their intellectual powers, rejoicing in mind and heart, with prayer and with thanksgiving, and adoring the Almighty Author of their peace and joy.' (10)

Such was the character of Christian worship, in the reign of the first Christian Emperor: and, in passing from the service of the Church, to the imperishable writings of the first five centuries, we discover, at once, the seeds, and the fruit, of that character, — in principles well ascertained; in piety wisely regulated; in much secret communion with God; and in profound investigation of the nature and the wants of man. But this flourishing and happy state of things was not long permitted to continue: for wise, but mysterious purposes, that insidious and sanguinary domination which prophecy foretold, was providentially allowed; and the Church was reduced beneath the triple yoke, of mental, moral, and political bondage. On the annals of that dark and gloomy period, it were alike needless and uncomfortable, now to dwell; it is a more pleasing, as well as a more seasonable reflection, that, in the most superstitious times, God left not

himself without witness; that the succession of inward piety was preserved inviolate in a series of individual Churchmen; that, however disfigured or overladen, no essential truth was relinquished by the Church at large (11); and that, in a language which has survived the barbarities of darker ages, amidst much drossy accompaniment, the pure gold of primitive devotion was happily preserved, in the liturgical collections of the Western Church.

To reject the dross, and to enshrine the gold, in the sanctuary of our establishment, was the venerable function of the English Reformation. In what manner that work has been executed, they are best qualified to judge, who have most profoundly studied the records, and most cordially imbibed the spirit, of primitive devotion. And by such, even without the pale of her communion, the Church of England has been respected and revered, as the fairest portion of reformed Christendom. (12)

But, to those who occupy the place of the unlearned, another species of appeal may very properly be made. The prayers of our Church are an unsealed book, to all that understand the English language. Let any such, then, with clear heads, honest hearts, unprejudiced minds, and a

serious wish for spiritual improvement, take but our prayer-book in their hands, and meditate upon it in their closets, and study to make its piety their own; and, so far as they succeed, they may rest assured, they will possess, in a degree which mere learning never could bestow, the very principles and piety, which have animated the long succession, of the Christian Church from its commencement, and of the Jewish Church in the old time before it. This weighty consideration has not, perhaps, been sufficiently impressed upon our ordinary congregations; and were it so impressed, as it readily might with all plainness and simplicity, it might go far towards making them feel intelligently, why it is, that they bless God's holy name, for all his servants departed this life in his faith and fear; and what that good example is, to follow which, they implore the assistance of God's heavenly grace: for then, so often as they use their prayer-books, they might behold that example, visibly set before them; and, in every psalm, and prayer, and collect, they might find new cause of thankfulness, that God's servants have bequeathed their spiritual treasures to the stock of popular devotion. (13)

To display the variety and value of the treasures, thus concentrated in our Common Prayer, would far exceed my limits, and my powers. I

shall, therefore, offer but a few remarks on the cheerfulness of our public service.

And, in the first place, that cheerfulness is founded, as all true religious cheerfulness must be founded, on just and happy notions of Almighty God. It is not as an inexorable sovereign, but as a loving gracious parent, that we are invited to approach the best of Beings. This is manifest in every part of our service; but probably, it is most conspicuous, where it is most needful, in the penitential prayers. The prodigal is there encouraged to return to our heavenly Father, as one, who hateth nothing which he hath made; who is most merciful; who hath compassion upon all men; whose nature and property is, ever to have mercy and to forgive. And the forgiveness sought, principally consists in the restoration of that free and filial spirit, which may enable us, henceforth, to serve him in holiness and purity of living; and ever more to give thanks unto him, in his holy Church; and, at the last, to come to his eternal joy. (14)

In the next place, the cheerfulness of our service is calm, yet full of pious animation. Where cheerful views are held of the divine nature, there may be a danger, on the one side, and the other, of two extremes, alike injurious to the growth of true religion: namely the danger of

regarding our Almighty Parent with a mere philosophic veneration, which can have little influence upon our hearts and lives; and the danger of indulging in extatic fervours, which cannot be carried into daily life, and which too frequently, desert the ardent and impassioned votary, in the hour of temptation. The true protection from this two-fold danger, is, first to have feeling infused into our cheerfulness; and then, to have our cheerful feeling guided into a proper channel: and precisely these offices are performed for us, in the book of Common Prayer. For, what can be at once, more pious and more calm, more animated and less impassioned, than the divine cheerfulness of those hymns that enliven our daily service? The psalm of invitation, in which we sing unto the Lord and heartily rejoice in the strength of our salvation; the *Te Deum*, in which we praise God, in concert with an adoring universe; the hymn of Zacharias, in which we hail the advent of our great Redeemer; the song of rejoicing, when we enter into the Lord's gates with thanksgiving, and into his courts with praise: the hymn of the Virgin, breathing beatific quietness; and the dying song of Symeon, preparing us to depart in peace, — these, altogether accord with the best natural sentiment, and with the purest and calmest devotional feeling, attainable

on this side heaven. In using these Divine productions, we employ the very language, which, if we may so speak, has hallowed the lips of the Christian Church, from its earliest commencement: and the more we imbibe the spirit of such language, the better fitted shall we be, to serve God in the active duties, and enjoy that peace which He alone can give, in the calm intervals, of this life; while, both in action and contemplation, we shall be equally, though variously, in training, for the glories of the life to come.

And, finally, the cheerfulness of our service is dignified and reverential. Elsewhere, it has been by no means uncommon, in addressing the great God of heaven and earth, to use familiar and fondling expressions, which, to say the very least, are painfully offensive to pure taste, and to enlightened piety. From such expressions, it were little to say, that our Common-prayer-book is unexceptionably clear: its whole tenor is directly the reverse; all, indeed, is incomparably simple, but it is also transcendently majestic; and, instead of bringing down the language of her sons to infantine familiarity, it has been her object to make their nearest and most joyful approach to God's Almightiness, resemble the dignified humility of angels. When, therefore, in the last

and most mysterious service of our public worship, that service in which we draw near to Christ, and Christ to us, we are made one with Christ, and Christ with us, — when we are there associated with angels, and arch-angels, and all the company of heaven, joining in their hymn, and echoing their language as the universal Church has done before us, from the earliest ages, observe in what manner that sublimest portion of our worship is introduced, — with how serene a note of preparation, to "lift up our hearts;" — with how grave a tone of admonition that "it is very meet, right and our bounden duty, so to do;" and, after having joined in that cherubic hymn, the most elevated, surely, which man was ever privileged to utter, observe the words that are immediately pronounced: — 'We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies;' — imitating, as mortals may imitate, the mingled exultation and abasement of the Cherubim, who stood around the throne, "each one having six wings; and with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

Such, my brethren, is the worship of the Church of England; and to impart the full

benefit of this worship, to these female orphans, now, for the first time, publicly assembled in this their house of prayer, had long been the earnest wish of their guardians and protectors. That merciful wish is, at length, rewarded in its own accomplishment. And I am willing to believe, that a short and simple statement respecting this chapel, will, on this occasion, be neither uninteresting, nor unsatisfactory.

During the course of eight and twenty years, all was done, that could be done, for the children of this house, by judicious and parental kindness, by unintermitting and scrupulous inspection, by the regular use of morning and evening prayer, and by habitual attendance, on Sundays, at parochial service. But this last, and, let me add, this unspeakably important particular, of public worship, was by no means adequately provided for. In our variable climate, it is obvious that proper care for the health of the children, would often keep them at home; — an individual, indeed, or even a family, may, perhaps, in the severest weather, snatch a favourable half-hour, or find shelter by the way; not so, an assemblage of more than one hundred and sixty female children. But, even when they could safely go abroad, no single church in the neighbourhood was prepared to receive their entire number: hence, they were

inevitably dispersed through different churches; and the disadvantages of this dispersion were sensibly felt. The remedy may here possibly present itself, that divine service might have been performed, twice every Sunday, in the school-room: but, in justice, it must be said, that the guardians of this institution never thought of statedly and permanently adopting such an expedient; convinced, that this would not, properly speaking, be *public worship;* and, more particularly, that the youthful mind should not be defrauded of those invaluable religious associations, which by a law of our nature, arise from the peculiar sacredness of places exclusively dedicated to divine worship. It was, therefore, determined to build a chapel. The question of dimensions immediately occurred. Should the chapel be fitted merely to contain the inmates of the house? Or should it be calculated, also, for the reception of strangers? — The guardians did not long hesitate. They saw, that the weekly collections arising from the bounty of a respectable congregation, might, probably, be a source of revenue; a consideration, which, as trustees of public money they could not justly disregard. But this was not their leading motive. They felt, that it would be a perpetual and growing benefit, of a far superior kind, to give these

adopted orphans, frequent and periodical opportunities, of uniting with a beneficent public, in the common worship of Almighty God; and to afford that public also, the means of receiving the best reward of its beneficence, in witnessing and partaking, the pure and holy worship of these innocents: a sight of joy, assuredly, to those angels of theirs, which do always behold the face of our heavenly Father.

As to appearance and interior decoration, the object has been to make this building what may properly be called a Church-of-England Chapel; that is, on the one hand to avoid all ostentatious ornament and show, but, on the other, to shun all sordid and unseemly negligence: — in a word, the attempt has been made, and, it is hoped, not unsuccessfully, to render the building answerable to the service of our Church: which above any public service in the world, is, at once, cheerful, simple, and majestic. Nor, in this particular, has the religious advantage of these children been for a moment out of view. They to whom the worship of God is made pleasant in their childhood, will not, probably, forsake that worship, or feel it irksome in their maturer years: and, on this principle, one of the wisest writers and best men of a former age, has left it as his fixed opinion, that young persons should,

if possible, be introduced to public worship, for the first time, in a beautiful Church. (15) On the vast importance of early impressions, even respecting that, which a great Prelate has called 'the form and face of religion (16),' much might here be said: — but I forbear: — one only observation, I would recommend to your most serious attention; that, perhaps, the great reason why so few people in the world are truly religious, and why, among the truly religious, so many are not happy in their religion, is this, — that early religious impressions are too commonly associated, not with cheerfulness, but with constraint and gloom. (17)

And now, my Christian Brethren, trusting, as I do, that all who partake in the solemnities of this day, are satisfied with the arrangements thus completed, for the decent, reverent, and cheerful worship of Almighty God, — I shall add but a very few words more.

I cannot leave this place, on this occasion, without addressing you, my young friends; — the children of this house, the rising hope of your protectors and protectresses, and, I humbly trust, the seed of future blessings to those families, which hereafter will receive you. It is impossible, that any among you, who have reached the age of thought and feeling, can have

remained unaffected, by the services of this day. Your hearts must overflow with gratitude, to those benefactors who have raised this place of worship, and to that God, who put it in their hearts to do so. But, let me warn you, that, as you regard your happiness here and hereafter, this must be no transient, momentary feeling: it must ripen into principle; and that principle must be visible, throughout the whole of your conduct; making you humble, teachable, gentle; pure in all your thoughts, true in all your words, moderate in all your wishes; kind and charitable to each other, faithful to every trust reposed in you, and above all, and through all, and as the source of all, supremely devoted to the love and service of your Maker. This temple was meant to be, and under Providence, it will be, a blessing; — may no one of you, my children, ever render it a curse unto herself! But may it be the chief desire, and constant prayer, of each, and all, that yourselves, your souls, and bodies, may become, and may continue, living temples, of the living God! Recollect yourselves, each time of your entrance into this place, that this is none other but the house of God, and this is the gate of heaven; let this feeling be present with you, through the whole service, to the exclusion of vain, idle, foolish

thoughts; on your departure hence, treasure up all that you have here learnt, and all that you have here felt, to be the food of your minds and hearts, throughout your ordinary days; — and let me intreat you, in all times, whether of business or of recreation, to make the neighbourhood of this holy place, not merely a check upon all that is evil, but an encouragement to all that is good. Do this, and the chief purpose for which this house was raised, will abundantly be answered: do this, and in your future years and in declining age, and on your dying beds, you will recollect the ORPHAN-HOUSE with holy joy; — and you will bless God, for having given you advantages, in this your spring of life, which outweigh the wealth of worlds.

And may Almighty God, of his great goodness, pour down the choicest and holiest influences of his good Spirit upon this place, and upon those who worship therein! May the instructions here delivered, train up many in the ways of righteousness and peace: may the prayers here offered up, be offered up in spirit and in truth, and return in blessings, upon those who offer them: may the praises and thanksgivings of the parentless, arise from the altar of the sanctuary, as the incense before God, — and may the lifting up of their innocent hands be accepted as

the evening sacrifice: and finally, at the resurrection of the just, may multitudes of glorified spirits rejoice and give praise, that this house was mercifully founded, — and that here was raised a peculiar dwelling, for the Lord God of our salvation!

NOTES AND ILLUSTRATIONS.

(1) Page 73.] See the commentators: particularly Dathè, and Rosenmüller, on this, and the other Psalms of degrees.

(2) Page 75.] See Dr. Lightfoot: 'Temple Service.' Chap. xi. p. 951.

(3) Page 76.] The Introduction of Greek fashions, and games, by the sacrilegious Jason (2 Maccab. ch. iv.) was an anomaly, for which the Jews severely suffered.

(4) Page 78.] See several of the commentators on Acts ii. 46.; but, especially Joseph Mede's Discourse, on 'Churches, &c.' Works, vol. i. p. 409.

(5) Page 79.] See Dr. Hammond, Works, vol. i. p. 362. Hooker, b. 4. vol. i. pp. 473—476. Ed. Ox. Forbes, Theol. Mor. lib. 1. cap. 10. § § 3, 4.

(6) Page 79.] See St. Augustine, to St. Jerome; Ep. 82. al. 19.

(7) Page 79.] Hammond, i. 363. Beaus. and L'Enf. ap. Wats. Theol. Tracts, vol. iii. p. 166.

(8) Page 79.] 'In things, for which we find no new rule given, in the New Testament, there we are left *to*

the analogy of the Old.' Mede, Works, vol. i. p. 435. See particularly his quotation from St. Jerome, to Evagr. See, also, Hooker, b. 5. vol. ii. p. 109.

(9) Page 82.] See the learned Mede's masterly Discourse, on 1 Cor. xi. 22., proving the establishment of appropriate places for Christian worship, both in, and after, the Apostolic time. See, also, Bona, de Reb. lib. 1. cap. 19. Tillemont, L'Hist. Eccl. tom. iii. pp. 274—276. Cave, Prim. Chris. b. 1. c. 6. Bingham, Orig. Eccl. b. viii. c. 1, 2. Euseb. H. E. viii. 1., and De Vit. Constant. iv. 43—46.

(10) Page 84.] See Euseb. Hist. Eccl. lib. x. c. 2, 3.

(11) Page 85.] ' With respect to Articles of Faith, those, only, ought to be considered as sanctioned by Church-authority, which are stamped with the concurring testimony of the Church: exhibited, either, in the decisions of general councils, convened for that purpose; or, in the various creeds, or confessionals, framed by different Churches. According to this criterion, if a candid investigation be made, of the points generally agreed upon by the Church Universal, it will probably be found, that, at no period of its history, has any *fundamental*, or *essential truth* of the Gospel, been *authoritatively* disowned. Particular Churches, may have added many superstitious observances, and many erroneous tenets, to these essential truths: and, in every Church, particular individuals, or congregations of individuals, may have tainted large portions of the Christian community, with pestilential heresies. But, as far as the *Church Catholic* can be deemed responsible, the substance of sound doctrine still remains, undestroyed, at least, if not unimpaired.' — Bp. Van Mildert, Bamp. Lect. p. 268.

(12) Page 85.] See Grotii Epist. ad Johann. Corvinum: and Isaac Casaubon, Epist. ad Salmasium.

(13) Page 86.] 'There are two reasons, for our grateful admiration of God's servants: first, that they rested the hope of their own salvation, on the sacredness of prayer; and secondly, that they preserved, in writing, those hymns, and services, which, with mingled joy and fear, they offered unto God; thus transmitting to us their treasure; that they might attract all after-ages, to an emulation of their pious zeal.' — St. Chrysostom, vol. ii. p. 778. Ed. Bened.

(14) Page 87.] See, especially, the general confession, and absolution, in the daily morning and evening prayer; the prayer for tribulation of heart, and that for sanctifying our troubles, in the Litany; the collect, for Ash-Wednesday; the third collect, for Good-Friday; the confession, absolution, and comfortable words of Scripture, in the Communion Service; and the exhortation, and two concluding prayers, in the Commination.

(15) Page 94.] 'Qui seroit assez heureux pour joindre des sensations agréables aux premières instructions que l'on donne des choses utiles, pour les mœurs, ou pour la conduite de la vie, en un mot, de joindre le bien véritable avec le plaisir, auroit trouvé le secret de la meilleure éducation. Je voudrois donc, que la première Eglise où l'on porte un enfant, fût la plus belle, la plus claire, la plus magnifique.' Fleury. Traité des Etudes, ch. xvi.

May I be allowed, here, to make a short extract from the communication of a judicious friend: which, very happily expresses the opinion, maintained in this Discourse. 'I regretted, that our stay in Dublin could not be extended to the time, when the Orphan-House Chapel was to be religiously opened. It is an edifice, that causes us to *feel* we are in a house dedicated to God: and, as I cannot deny, that, even in religious matters, outward circumstances influence my inward feelings; and that it is a difference with me, whether I am praying in a barn, or in a building, which, as far as man

can effect it, is a fit habitation for the Holy One, I do sincerely rejoice, that, for such as have feelings to be influenced in like manner with my own, this consideration has been attended to; and that a temple calculated to assist devotion, has been erected in a place where children are the chief worshippers; with whom *first impressions* have such a powerful effect.'

(16) Page 94.] Bishop Butler: Charge to the Clergy of Durham, in 1751; an exhortation by no means less deserving of notice in the present day, than when it was originally pronounced.

(17) Page 94.] The observation in the Text, the author took the liberty of citing in a former work. 'Sacred Literature,' p. 8. To the whole of that note, pp. 6—9., he now begs leave to request the reader's particular attention.

DISCOURSE III.

Preached in Saint Peter's Church, Dublin, on Sunday, May 5, 1822, when a collection was made, in behalf of the Female Orphan-House.

Proverbs xxii. 6.

TRAIN UP A CHILD IN THE WAY HE SHOULD GO:
AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT.

It often happens, that the most difficult passages of Scripture are the most precisely understood. Where the text is confessedly obscure, attention is kept on the alert; the powers of reason, the aids of learning, the principles of just interpretation, are called into action; and the teacher and his congregation find themselves competently acquainted with the meaning of the sacred writer. Not so in the case of those plain and practical instructions, which scarcely seem to need any exposition: here, each individual is commonly his own interpreter; while few bring with them the least thoughtfulness to the task of interpretation; and the very familiarity of the

words, is but too apt to veil the profundity of the sense. In this way it is, that vague and superficial notions are imbibed, of many most important truths; and such notions are too frequently substituted, for the divine reality of Scripture: a substitution most injurious to the revealed Word of God, even where it is no more than speculative; but which, when reduced to practice, and operative in the daily walks of life, is fraught with mischiefs that surpass all ordinary calculation.

The passage which I have chosen for my text, is, unquestionably, neither difficult nor obscure. "Train up a child in the way he should go: and when he is old, he will not depart from it." Language cannot, in itself, be simpler, or more easy; and, for this very reason, it is not commonly understood. Interpreters have said little upon it, because little appeared to be said; and the generality of readers, unconscious of its depth, have been content with a superficial meaning. The current notion is, (and unhappily it has superseded the actual precept of the text,) that, if children be simply taught, or instructed, the great work is done: and the authority of Scripture is relied upon, that, if children be so taught, or instructed, provision is amply made for their conduct in future life. The misfortune is,

that, in matter of fact, the mere communication of knowledge, comprising, of course, instruction in the truths and duties of religion, is by no means found to be invariably, or even predominantly, efficacious. The children even of upright, of conscientious, of religious parents, honestly taught, and sedulously guarded, are, in after life, too frequently seen to decline from the way in which they *should* go, and to rush forward in the way in which they should *not* go; and while, so far as it respects themselves, their families, and society at large, the failure is deplorable, — the blame is too often imputed, not to those who have misunderstood, misinterpreted, and misapplied the language of Scripture, but to the language of sacred Scripture itself, as deceiving by false lights, and disappointing by fruitless expectations.

But every well-ordered mind is perfectly aware, that holy Scripture can neither deceive nor disappoint; that all its precepts are wise, and all its promises are true. If, therefore, in any given instance, the *precept* of the text be rightly understood, and properly fulfilled, we may entertain a moral certainty, that the *promise* of the text will, in that instance, be abundantly realized. It is our part, therefore, to examine what the precept means, in order that we may,

with all diligence, reduce it into practice; and thus, by the divine assistance, we may, at once, bring down a blessing on ourselves, and become the instruments of good to generations yet unborn.

The words of our authorized translation may, in this, as in most other instances, be accepted as a just expression of the original text, — "Train up a child in the way he should go." Words, which, obviously, include much more than the bare communication even of the best knowledge: for, to initiate, to enter, to train up, in a virtuous way or course of living, is, in the first instance, to *place* young persons in that course; and then, so far as may be effected by human instrumentality, to *keep* them in it: an arduous office, but attended with a rich reward.

This precept, we all know, was delivered under the Jewish dispensation; with reference, of course, to the usages of that dispensation; and, especially, to that divinely-instituted rite, by which, in earliest infancy, all Jewish children were introduced within the pale of God's visible Church, and dedicated to his service, and endued with a portion of his heavenly grace. To us, who live under a more spiritual dispensation, the injunction applies, not merely with unabated, but with re-invigorated force. To us, more is

given; and from us, accordingly, more will be required. Our way is clearer; our aids are more abundant; our hopes are brighter; our prospects, for time, and for eternity, are unspeakably more glorious and sublime. We are to view this precept, then, as it shines forth beneath the light of Christianity: and, as members of the Christian Church, intrusted with a share in the building of Christ's temple, in the enlargement of Christ's body, we are to examine what it is, to "train up a child in the way he should go."

The first step in this training, unquestionably is, to bring the infant to the holy baptism of our Lord, that it may be regenerate, and grafted into the body of Christ's Church. An office to be performed by parents, by guardians, and by all who have the charge of youth, not lightly, and inconsiderately, and as a mere outward ceremony; but, with a devout mind, with earnest prayer, and, above all, with a lively faith, and sure conviction, that infants so baptized, are, in the act of baptism, endued with the special grace of God, and thereby made apt recipients of all the good lessons, and wholesome discipline, which are afterwards to follow. These plain truths lie at the foundation of Christianity; and I should not, in this place, revert to this found-

ation, if I were not persuaded, that it has fallen, of late years, into much practical neglect; and that where a due respect is not had to the value of baptismal grace, there must be a radical deficiency in the subsequent course of moral culture, and religious training.

This culture, this training, ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care begins, long before the process of vegetation is at all apparent: we water the ground, before the first shoot appears; and from the moment it does appear, our carefulness knows not intermission. And so it ought to be, in "God's husbandry." The infant mind puts forth its shoots, with the first dawnings of sensation; and at this period it is, that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature, are then in full vigour; and, as these are then treated, the future happiness, or future misery, of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience, of those who are best qualified to speak on such subjects, that, even before reason is perceptibly unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good: and those

wrong propensities, which it will cost years of exertion to eradicate, may, with ease, be nipt in the bud; and those good habits, which are afterwards to be attained with toil and difficulty, may, by proper management, be now made, as it were, the original impulse of the soul. But, in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection, — many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their solicitude, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age.

When the period for instruction has arrived, instruction should be liberally given. And here, it is obvious, that no general rules can be suggested. Much will depend on the individual parent, and the individual child; on the ability of the former for communicating, on the capacity of the latter for receiving, the treasures of knowledge and wisdom. How much is to be authoritatively instilled, for the purpose of making the understanding docile and obedient; how much to be familiarly explained, for the purpose of satisfying a thirst after information;

how much to be pronounced, at the present inexplicable, for the purpose of teaching that there are limits to the human understanding, — these are questions, which wise parents will be ready to ask, and respecting which, they will do well to confer with those, who may have more wisdom and experience than themselves. The materials of religious instruction, it is not my place or duty to enumerate. They are various and abundant; and Christian parents, aided by the advice of Christian ministers, can, at the present day, be at no loss in forming a proper selection. It may not, however, be amiss to hint, that, after the example of the first Christians, oral instruction may and ought to be communicated, long before books can be employed; and that, when books are introduced, an early and a high place should be given to that form of sound words, provided by the wisdom of our Fathers, — the Church Catechism; which, in the language of our baptismal service, may be said to contain 'all that a Christian ought to know and believe, for his soul's health.' The narrative and devotional parts of both Testaments, will also form an inestimable portion of this early course. And works of an engaging and familiar character may be advantageously employed, which are fitted to bring religion home to the taste and the af-

fections, and to enlist the imagination on the side of virtue.

Thus far, respecting the matter of instruction: but the manner of instruction is also of considerable moment. To fix the volatility of youth, there must be impressiveness; to awaken the imagination, there must be liveliness; to win the affections, there must be tenderness; to make wisdom enter into the heart, and knowledge become pleasant to the soul, every thing harsh, and gloomy, and forbidding, must be shunned; every thing gentle, and cheerful, and attractive, must be associated with the daily lessons of instruction. In the *first* communication of knowledge, of whatever kind, this attention to manner is important; but in the communication of *religious* knowledge, its importance is unspeakable. For, from the mismanagement of ages, religion is commonly accounted an austere and gloomy task-mistress; and, in order to subdue this prejudice, which, above all others, impedes the progress of religion, we want examples of cheerful Christianity, sufficiently numerous, to afford a practical confutation. One other observation respecting manner, I would venture to submit; not, assuredly, in a spirit of censorious criticism, but with a single view to the honour and advancement of the Christian cause. The

observation is simply this; that the language of religion ought not to be materially different from the language of common life. The good taste of young persons is apt to be offended, and their good sense to be revolted, by a peculiar phraseology, which, of late years especially, has become more current than might be wished. And I am persuaded, nor am I singular in the persuasion, that many have, in this way, been led to reject the pearl of Christianity, by the unseemliness of the casket in which it was enclosed.

On the subject of education at large, the text leads us to one important particular; namely, that it should be *appropriate*. We are "to train up a child in the way he should go;" that is, not merely in the paths of virtue and religion, but in, and for, that walk of life which is to be his future destination; in a manner suitable to his rank in society, and future employment in the world. A lesson of sound practical wisdom, which, if it were generally imbibed, would prevent much personal, much domestic, and much national misfortune. We have all been taught, in the good old language of our Church Catechism, that we are 'to learn and labour, truly to get our own living, and do our duty in that state of life, unto which it shall please God to call us.' This, I take it, is also the precise doc-

trine of our text. And it were devoutly to be wished, that, in all sorts, and conditions of men, this doctrine could be effectually reduced to practice.

But there is a branch of youthful training, which cannot be too heedfully regarded; I mean, the education that children give themselves. Their observation is ever alive and awake, to the circumstances which pass around them; and, from the circumstances thus observed, they are continually drawing their own conclusions. These observations and conclusions have a powerful influence in forming the characters of youth. What is imparted in the way of direct instruction, they are apt to consider as official: they receive it, often, with downright suspicion; generally, perhaps, with a sort of undefined qualification and reserve. It is otherwise with what children discover for themselves. As matter of self-acquisition, this is treasured up, and reasoned upon; it penetrates the mind, and influences the conduct, beyond all the formal lectures that ever were delivered. The latter may be theoretic; the former assuredly is practical. It has the vividness, the reality, the pungency of actual life. And, whether it be for good, or whether it be for evil, the education of the child is principally

derived from its own observation of the actions, the words, the voice, the looks, of those with whom it lives. The fact is unquestionably so; and since the fact is so, it is impossible, surely, that the friends of youth can be too circumspect in the youthful presence, to avoid every, the least appearance of evil. This great moral truth was keenly felt, and powerfully inculcated, even in the heathen world. But the 'reverence for youth,' of Christian parents, ought to reach immeasurably farther. It is not enough that they set no bad example; it is indispensable, that they show forth a good one. It is not enough that they seem virtuous; it is indispensable that they be so. The Christian parent, ought to be a living exemplification of Christianity. His house, his habits, his family, his associates, his pursuits, his recreations, ought all to be so regulated, as to evince that Religion is, indeed, the parent of order, the inspirer of good sense, the well-spring of good humour, the teacher of good manners, and the perennial source of happiness and peace. Accustomed to live and breathe in such a holy atmosphere, it is morally impossible that a child can materially go wrong. And this, in the highest sense of the word, is, incomparably, the most valuable branch of a Christian education.

I have thus endeavoured to explain the precept of the text: how imperfectly, none can be more deeply conscious than myself; but, were even this imperfect exposition of it generally drawn forth into practice, it cannot reasonably be questioned, that the result would be a striking improvement in the moral and religious condition of mankind. If children were piously, faithfully, and reverentially, ranged under the banner of Christ at the baptismal font; if, from the first dawnings of sensation, their appetites, and passions, and affections, were placed under a strict, but affectionate control; if, when reason shall have begun to act, religious instruction were imparted to them, in a cheerful, interesting, and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and if, to crown the whole, they were brought to see and feel the excellence of Christianity, from its daily and hourly influence on those, whom, of all human beings, they are most bound to love and to revere; — if the precept of the text were thus fulfilled, the promise of the text would assuredly be realized; if the child be thus "trained up, in the way he should go, when he is old, he will not depart from it."

We have, hitherto, been considering the sub-

ject of education, principally as individuals, interested in the welfare of our own families. But we are also members of a great community; and, in this relation, we have important duties to fulfil. It becomes us, therefore, to consider, whether the text has not a plain reference to the condition of mankind, as existing in communities; whether it be not a political, no less than a moral and religious truth. And, in this view, we should remember, that the author of it, was not only an inspired penman, but a consummate statesman; that he wrote, not merely as an ethical teacher, but as the father of a great people. Nor, when regarded in this light, will the text be found derogatory from this latter character: on the contrary, it will be said to contain the germ of all true political wisdom. For, what is the great problem in civil government? Is it not to make provision, that all the component members of society, each in their several spheres and degrees, shall do their proper duty, in their proper places? Now, from the principles already laid down, it is manifest, that, if the injunction of the text were universally obeyed, this problem would be solved. If all children were trained up in the way they should go, all grown persons would continue in the way they should go. That is, all members of the community, religiously instructed, and

appropriately fitted for their several departments, would, contentedly, and without a wish to disturb the established order of things, confine themselves to those departments: each perfectly satisfied that he was filling the place to which God called him; and each happy in the consciousness, that, under the protection of a settled government, he might eat his own bread in quietness and peace. This, if the precept of the text were universally complied with, would be the natural and necessary consequence; and this, and more than this, we are authorized, by the sure word of prophecy, to anticipate for society at large. It is, indeed, but too certain, that, in these our days, we cannot hope to see this happy result accomplished. Nor can we conjecture, nor can we so much as imagine, the precise means by which it shall be finally effected. But we cannot doubt, that education will largely enter into the process; and, whatever may be obscure, thus much is certain, that it is in our power, and should be in our disposition, to do somewhat, though we cannot do the whole. If we are the means of training up some children in the way they should go, we shall thus be the means of providing some good subjects for the state; and these, again, in their turns, it is to be hoped, may and will train up others to imitate their good example; and

the good examples, again, both of benefactors and beneficiaries, may diffuse themselves extensively throughout the land. And thus, in the simplest and most unpretending way, without any magnificent theories, or complicated plans, the foundation may be solidly laid, of progressive national improvement.

The necessity of national improvement in this country, is, unhappily, but too obvious and familiar. The voice of public calamity has, within the last six months, been too loud not to be heard, and too distinct not to be understood, through every quarter of the land. Those very portions of our island, to which nature has been the most liberal, exhibit the most melancholy spectacle of natural advantages abused, and of God's image degraded, and debased below the beasts that perish. A people of great capacity, and, amidst all their errors and their crimes, with many noble qualities and generous feelings; a people, that, under proper discipline and culture, might have been inferior to none upon the face of the earth, and of whom, in despite of present circumstances, we have good hope, that they will come to themselves, and be received, and be restored; this people are, at this moment, the reproach, instead of the pride, of the British empire. The causes of this calamity, it is not for me to investigate;

nor is this the place for any such investigation. But, we cannot be insensible to the fact, that, if our people had, from their youth up, enjoyed the blessings, under a resident gentry, of a careful training, and an affectionate guardianship, matters would not now be as they are. And, were it only to atone for past deficiencies, all those who have at heart the welfare of our country, the stability of our government, the sacredness of our religion, and the glory of our God, are solemnly called upon, even at this advanced hour of the day, to come into the vineyard, and contribute their labour, towards the moral cultivation of the soil.

In those parts of Ireland, on which all eyes are now intently fixed, the habits of a large portion of our adult population have been so unhappily formed, that of them, no favourable expectations can be speedily indulged. Our great hope lies in the rising generation; and to the rising generation, our attention should be particularly turned. But here, an obstacle is interposed, which we may not overlook. In the districts where improved habits, and a virtuous education, are most requisite, the tares have already pre-occupied the ground, in which the good seed ought to be sown. The example of the parents has infected the children; they live

in a polluted atmosphere; from infancy, they are familiar with crime; they hear, they see, they perpetrate wickedness, I had almost said, before they can think or reason; and, while circumstances continue thus — while children are thus emphatically *trained up in the way they should* NOT *go*, who can suppose that the tardy and occasional lesson of the school, will efface the premature and perpetual teaching of the cabin, the wake, the funeral, the fair, the race-ground; — of all those scenes and places, in a word, where, in the presence of babes and sucklings, the worst crimes are planned and perpetrated, the laws of man are violated, and the vengeance of Almighty God is at once invoked, and defied? But circumstances cannot thus remain. A breathing-time will, sooner or later, be afforded to this unhappy, but not unimprovable country. And, under the direction of a good Providence, we do humbly, but confidently trust, that, at some period, a generation will be permitted to grow up, unfamiliarized to crime upon a great scale; and thus, in some degree, prepared to imbibe those better principles, which it is the duty of their superiors to instil. Let the gentry of Ireland endeavour to do their part. Let them remember, that the more ele-

vated classes are, in a nation, what parents are in a family; that, as parents are answerable for their children, so are they responsible to posterity, for the rising generation of this land. With this responsibility ever before their eyes, let them go forth; and, as friends of order, of peace, and of religion, let them commence their holy work. Let them be prepared, as opportunity shall offer, to communicate the blessings of instruction, to those who have been hitherto most deplorably neglected. *Let them live among their people; and first make the parents comfortable, that they may afterwards make the children virtuous and happy.* Let them win the affections of the parent, and they will find a sure avenue to the heart of the child; and, when the hearts of children are attracted and engaged, the rest will follow of course. They will value and retain, and fulfil the lesson, because they love him who gives it. They will first be grateful, and then virtuous. They will first do rightly, from a generous instinct; and, in due time, this instinct will be sublimated into a principle of goodness.

It must, however, be admitted, that, in those parts of Ireland, where it is most indispensable thus to act, there is a sad deficiency of agents. The want of a resident gentry is there peculiarly felt and deplored; nor in the common course of

events, can this want be speedily supplied. But here we must observe a striking providential compensation. For, those very districts in which the fewest instruments exist, may be acted upon by the least instrumentality. The people of the South and West of Ireland are particularly susceptible. The smallest act of real kindness gains them: the continued kindness, but of a few individuals, sprinkled here and there, will awaken the sensibility of entire districts. And what, perhaps, might not be expected, the affection thus called forth, is no less permanent than lively. What, then, though they be few in the land? let not the civilizers of our country be dismayed; for, in this sacred cause, "a little one shall become a thousand." But, in order to act with effect on our countrymen, mere benevolence is not sufficient: there must be discretion also, and delicacy of mind. The Irish must respect their superiors, before they can love them; and a very slight indiscretion may forfeit their respect; for they are sharp, even to jealousy, in their observation of character. Again: there must be delicacy. For the Irish are far more sensible to the manner, than to the matter of kindness. A profusion of bounty ungraciously bestowed, will fail to win them; for they are apt to think, that such bounty does not spring from the heart; and with them,

above all other people, it is a literal truth, that "if a man would give the whole substance of his house for love, it would utterly be contemned:" while, on the other hand, a kind look, a gracious word, a patient hearing, a courteous reply, a disposition to oblige, if only felt to be genuine and sincere, will bind them to you for ever. And, when thus gained over, you may, I had almost said, make them what you please. They are creatures of impulse: and if, by wicked machinations, they are easily led into evil, it is equally true, that by wise heads, and affectionate hearts, they will, less easily perhaps, but not less surely, be won to what is good. And here, it is worthy of notice, that all imaginable credit ought to be given, for all that is really deserving, in their character and conduct. It is a known principle, that praise may be converted into counsel: and counsel of this description will be the most efficacious with Irishmen; for they are particularly covetous of praise. An honest love of estimation already exists among them; and, in order to turn this principle to the best account, we must give them experimental proof, that a good character is really valuable: let us first show them, that virtue is profitable for the life that now is; and we may then hope to convince them, that godliness has the promise of the life

to come. It is thus, I humbly conceive, and thus alone, that we can effectually work upon the hearts and minds of our ductile and impressible population. To do so, will require some skill, much pains, and entire devotedness. But what are these, compared with the result and the reward in view; compared with the blessings of a great people, with the testimony of our own conscience, with the approbation of our GOD!

We have now seen, that the great hope for Ireland lies in the proper training of the rising generation. We have seen also, that, while every wise exertion should be made by the friends of national improvement, no very extended plan of training can be immediately reduced to practice. Other processes must intervene. And if, at this moment it were in our power to detach from the parental roof, the entire children of our peasantry, the step ought not to be taken. For experience has proved, that such a measure would be quite unsuitable to the spirit and temper of the country. We might, indeed, though not without extreme difficulty, keep down those children in compulsory obedience; but their bodies only would be at school, while their hearts and minds would be in the humble cottages of their fathers.

But there is a class of young persons, whom

our means *can* reach, and whom we may safely take entirely to ourselves,—those who have been providentially bereaved of their natural guardians and protectors; who have no home to regret, and no endearments to pine after: I mean, the class of fatherless and motherless children. These, by the visitation of God, are the children of the public. And whilst, in adopting them, we shall discharge a sacred duty; instead of destroying, we shall create and call forth, in their young bosoms, the tenderest and best affections. But, while the whole class of destitute orphans has a strong claim on our humanity and justice, there is one description of them, whose claims are irresistible: and, to every considerate mind and Christian heart, the single expression,—FEMALE ORPHAN, will speak unutterable things. The good here to be done, is great; but the evil here to be prevented, is incalculable!

The institution for which I now plead, has stood the most satisfactory of all tests,—the test of time. During the space of two-and-thirty years, from the hour that the Christian tenderness of a distinguished female, long since taken to her reward, opened this asylum for the reception of a single houseless orphan, to this hour, that you behold one hundred and sixty sheltered innocents, who feel that they are the children of

your bounty, as you are the adoptive parents, to whom their hearts fondly cling, — during the lapse of two-and-thirty years, you have witnessed and promoted the growing usefulness of this great and popular charity. You have seen successive multitudes of little ones, such as Christ our Saviour, when on earth, took up in his arms, and blessed them, — flourishing beneath your culture like the young plants, taking root throughout the land, and spreading their luxuriant branches through every department of society. What they might have been, I will not afflict you by attempting to describe; your knowledge of the world will but too fully picture it: what they now are, you happily behold. And, surely, it is a national blessing, that a leaven is thus prepared, to humanize, and, if I may so speak, to Christianize our land. For, trace the growing influence of so great a number of modest, virtuous, well-instructed females, sent into the world, deeply imbued with the most sacred principles: estimate their progressive influence, as domestics, in the families which are to receive them; as companions, upon the young persons with whom they shall associate; as parents, over the children whom God may give them; calculate this vast diffusion of moral

and religious principle, extending through so many channels, reaching through so many generations, purifying so many hearts, — and you will be lost in the calculation. But it is not to remotely consequential good, that I would now call your attention. I would simply state, that, by those who are the most competent judges, this establishment is allowed to have been progressive, not only in the numbers whom it receives, but in the instruction which it gives. And, at no former period, did it stand so high, as it now unquestionably stands, in every qualification, which deserves, and which will repay, the public approval, and support. One particular it would be injurious not to recommend to your special notice; namely, that the education of the Female Orphan-House, is peculiarly *appropriate*. The talents and fitnesses of the young persons are marked with a discriminative eye; and, whilst all are prepared and qualified to discharge the humblest offices of life, several are so trained, that they may be safely and advantageously employed in the most confidential departments, and, especially, intrusted with that most delicate charge, the care of female children, in the higher classes of society.

And here, I would intreat permission to say a few words, from my own personal knowledge.

It happened, several years ago, that I was, to a certain degree, instrumental towards placing one of the orphans in a very respectable family, engaged in trade, in the city of Limerick. From the excellent conduct of that young person, another, and another, and another, were sought from the Orphan-House, by the same family, and by others connected with it; till, at length, there grew up a colony of female orphans in that city. I have had frequent opportunities of ascertaining, that these young persons were virtuous and happy in themselves, and were a comfort and blessing to the families who received them; that, in their leisure moments, they associated with each other, and regularly attended divine service, at least once in the week; that the greatest harmony prevailed among them, and the most affectionate attachment to the place of their education. I have myself seen some of them, pictures of cheerfulness and good-temper, engaged in the instruction of youth; and communicating to others, the good lessons which they had received in this admirable Institution. To contemplate such scenes, in the midst of surrounding horrors; to witness the calm and silent progress of this salutary stream, through a quarter of the land which most needs to be so purified; and to trace those healing waters to

their fountain, in your pious munificence, — is, surely, at such a time as the present, a blessed consolation. But, what I have seen in Limerick, others are daily witnessing elsewhere. The aggregate, of good thus effected, of principle thus disseminated, of piety thus diffused, is beyond all human computation. It is known only to God. And we may rely upon it, that, what God hath so far prospered, He will continue to prosper to the end.

I shall add but a very few words. During the first half of its brilliant career, this Establishment enjoyed a very peculiar privilege. The unrivalled powers of an orator, who still lives in the memory of Ireland [1], were dedicated to its support. And those powers called forth in its behalf an extent of benefaction, unprecedented in the history of charitable institutions. This great man was removed. And the loss to this Charity was unspeakable. But it survived the calamity: and the loss has been abundantly repaired. The Female Orphan-House stands pre-eminent in the public estimation. It is independent on, and superior to, the eloquence of human advocates. The Father of the fatherless, has pleaded, and will plead its cause. Its pros-

[1] The very Rev. Walter Blake Kirwan, late Dean of Killala.

perity, we may humbly trust, is secure. To be approved, to be supported, it needs only to be seen.

I know, you are prepared to act with your usual beneficence. And I will no longer detain you from the work of mercy.

DISCOURSE IV.*

Acts, xi. 26.

AND THE DISCIPLES WERE CALLED CHRISTIANS FIRST, IN ANTIOCH.

These words acquaint us with the origin of that name, which has since been so widely diffused; whose sound is gone forth into all lands, its voice unto the ends of the world: that name, which, as it is our highest honour to bear, it should be our chief ambition to deserve.

The circumstances which led to the establishment of a Church at Antioch, and to the consequent origin of the Christian name, are thus briefly recorded by the sacred historian:

* Preached in the Parish Church of St. John, Clerkenwell, London, on Sunday, May 9, 1824. When a Collection was made, in behalf of the general Philanthropic Society. Originally published, at the request of the Directors of that Charity.

"They which were scattered abroad upon the persecution that rose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but to the Jews only. And some of them were men of Cyprus, and Cyrene; which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then, tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch; who, when he came, and had seen the grace of God, was glad; and exhorted them all, that, with purpose of heart, they should cleave unto the Lord: for he was a good man, and full of the Holy Ghost and of faith. And much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and, when he had found him, he brought him unto Antioch. And it came to pass, that, a whole year, they assembled themselves with the Church, and taught much people. And the disciples were called Christians first, in Antioch."

This simple narrative presents an assemblage of instructive facts, on which it might exhaust volumes to enlarge.

We see the bitter persecution which raged at Jerusalem, becoming, through the over-ruling Providence of God, an instrument of widely and rapidly disseminating that faith, which it threatened to destroy. We behold, if not the chief, at least, a leading mover in that persecution, Saul of Tarsus; that Saul, who once made havoc of the church, breathing out threatenings and slaughter against the disciples of the Lord, — now transformed into a main pillar of the Church, the instructor, the supporter, the guide of our Lord's disciples. We see him introduced to this ministry, not at his own suggestion or desire, for, be it observed, he had modestly withdrawn to his native city; but he is sought out in his retirement, by the noble-minded Barnabas, who rejoices to associate with himself, in dignity and duty, that friend, whose conversion he had before vindicated at Jerusalem, and in whom, doubtless, he already viewed the future Apostle of the Gentiles. Through the energy of those distinguished men, or, properly speaking, by the grace of God, inspiring and directing that energy, the first considerable union, in one church, of Jews and Gentiles, is effected; in the city, of all others, best calculated to stamp this great event with due importance: in Antioch, the capital of Syria, the metropolis of the whole East (1);

a city, abounding in wealth and inhabitants, in the most learned men, and the most liberal arts; but which, by this event, is raised to a height above all earthly grandeur, and gifted with a knowledge, far exceeding human wisdom. And it is somewhat remarkable, that the seat of that dreadful Antiochus, the antichrist of his own time, and the type and fore-runner of antichrist to come, —the tyrant, who massacred the people, and violated the sanctuary of God, should thus become the first-fruits of Saint Paul's labours, himself, as we have seen, a converted persecutor. In this city, then, we see Gentiles, who, in times past, had walked in the vanity of their mind, having their understanding darkened, being alienated from the life of God, — now united in the bonds of charity with pious Jews: Greeks, who had prided themselves in the refinements of a vain philosophy,—condescending to be taught by those, whom they once contemptuously styled barbarians: and Jews, who had accounted themselves the exclusive favourites of heaven, —extending the right-hand of fellowship to those, whom they once abhorred, as common, and unclean. Worshipping the same God, redeemed by the same Christ, aspiring after the same eternal rest, all invidious distinctions are banished from their lips, and obliterated from their hearts.

There is now among them, neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. If they glory, they glory in the name of Christ: and rejoice, above all titles, in the title of Christian. "And the disciples," says the sacred historian, "were called Christians first, in Antioch."

My brethren, it is good for us, to place ourselves in the midst of these early Christians: to view that simple, but sublime devotion; that singleness of heart; that supreme attachment, to the one Supreme Object, which united each to all, and which engaged all, in happiest communion with the Father of their spirits. It is good for us, to enter into their words, and thoughts, and lives; to penetrate, if it were possible, their inward feelings and affections; that we may behold the principle of faith, and the spirit of love, making them of one heart, and of one soul; filling them, with gentleness, forbearance, and long-suffering, — with ardour, resolution, and undaunted perseverance. Here are men, who, but a little while ago, were strangers to God, and to the restraints, no less than to the comforts of religion: now, it is their delight to assemble themselves together, in holy worship of their Creator, Redeemer, and Sanctifier; and

this they do, at the risk of tortures and of death. And surely, in times of cold and selfish calculation, when there is so much about us, around us, and (may it not be feared?) within us, to wither the heart, and dry up the sources of Christian charity, — it is good, that we should occasionally live among those ancient worthies. If we penetrate the recesses of their domestic retirement, we may there imbibe lessons, of purity and temperance; of cheerfulness and moderation; of harmony and mutual good-will. We shall find them, peaceful and serene, amidst the storms of persecution; glorying in tribulation, as knowing that their light afflictions, which endure but for a moment, shall work for them a far more exceeding, and eternal weight of glory; and smiling at death itself, in its most fearful forms, as at a friend, that will introduce them to the more immediate presence of their best, and everlasting Benefactor. It is good for us, thus to recreate our minds and spirits, in the early walks of Christianity; to ascend, in cheerful contemplation, to those days, when the believers at Antioch, first drank in the glad tidings of salvation, from the lips of Barnabas and Saul; and when, by at once beholding the glory, and reflecting back the image of Christ, they both deserved, and obtained, the glorious name of Christians.

But, in drawing your attention to the present text I will confess, I have another object more immediately in view, and at heart. I am desirous to remind myself, and to remind you, my brethren, that we also are called Christians; that we, also, should live, and speak, and think, and feel, answerably to this high and holy title; that we must all appear at the judgment-seat of Him, whose name we bear; and that the question then will be, not what we have professed, not what we have appeared, not what we have been called, but, what we have *been:* "Many will say unto me, in that day, Lord, Lord, have we not prophesied in thy name; and in thy name, have cast out devils; and in thy name, have done many wonderful works? And then will I profess to them, I never knew you: depart from me, ye that work iniquity."

Yes, my brethren, it is our duty, it is our interest, it may be our happiness here and for ever, to meditate upon our Lord's second coming, to judge the world. And, while we thus meditate, we should say within ourselves, 'We are called Christians; but shall we be Christ's, at his coming? Will he then own us, as his brethren? Will he then say unto us, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?' Let

us not deceive ourselves: here, self-deception will be self-destruction. It is certain, as certain as the resurrection of the dead, and the life of the world to come, that, except we are followers of Christ here, we shall not hereafter be partakers of his glory; that, except, in this world, we approve ourselves real Christians, we shall never be permitted to join the Christians of old time, the spirits of just men, in the assembly of the first-born, in that world which shall have no end.

Are we Christians, then, my brethren? Or do we know, or have we seriously inquired, what it is to be a Christian? By every man of common sense, it would be esteemed, and justly esteemed, a mark of folly and presumption, to assume the title, without possessing the attainments, I will not say of any liberal art or profession, but of the humblest mechanical employment. In merely human pursuits, no man of common understanding, would thus trifle with his interest; no man of feeling, with his reputation. And is Christianity of less importance? Are our eternal interests to be thus sported with (2)? Is religion the only concern, that demands no care, no forethought, no exertion of the powers which God hath given us? Or can we cabalistically fill the whole circle of our duties, by the bare assumption of a name? If not, how can we

adequately describe, how can we justly figure to ourselves, the folly and presumption, of claiming the most dignified title that ever was bestowed on man, not only without possessing the indispensable qualifications, but without knowing, and even without inquiring, what those qualifications may be. In ordinary life, such a line of procedure would doom a man to ridicule, contempt, and poverty; to the sneers of the malignant, and the pity of the good. What, then, must be the consequence of such dull and desperate hardihood, in our spiritual concerns; where immortal life, where imperishable riches, where happiness that will increase through everlasting ages, is the great prize of our calling; and where, to fail, is to heap on ourselves an eternity of fixed and irretrievable ruin! Would we avert this fearful doom? Let us, then, be mindful, what a name we bear; let us examine, what is our profession; let us inquire, what is the true and only character of a Christian. That we may be victorious in the race, we must first know the course; that we may be conquerors in the field, we must first prove our weapons; that we may hereafter reign with Christ in glory, we must, previously, both know and feel, what it is, to walk with Christ through faith.

And here happily, the inquiry, though unspeakably important, is by no means difficult or obscure. It demands not laborious research, nor extended examination. Its success depends not on profoundness of intellect, but on preparation of heart. For we have all a ready supply of information, which, without the grossest perversion, can neither deceive us, nor misguide. The character of a Christian, is to be sought and found, in the sacred records of the New Testament. It is there drawn, with colours so bright and vivid, with outlines so strongly and distinctly marked, and with an expression so attractive and engaging, that each lineament and feature will be indelibly impressed on all, who bring a right disposition to the study; and who, through God's grace, are desirous to copy the great original.

To draw the character of a Christian, then, would be to transcribe the whole New Testament. For the present, however, it may be sufficient to remind you, that, amidst numberless other portraitures, a Christian is there described, as one who walks as Christ also walked; who has put on the Lord Jesus Christ; who has Christ formed within him. To be a Christian, therefore, is, manifestly, to have the spirit of Christ; and whoever has, in any degree, the

spirit of Christ, will make it his first object, at all times, and in whatever circumstances, to keep himself under the guidance of that good spirit; insomuch, that after the Apostle, he may gratefully and humbly say, "I live, yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God."

But how is this state to be attained? It is to be attained, it is to be preserved, by fervent and continual prayer. To Him, who, alone, can dispose and govern our inward movements, we must, in the very first instance, pray, that He would 'cleanse the thoughts of our hearts, by the inspiration of his Holy Spirit.' In the venerable language of our Litany, we must implore 'a heart to love and dread Him, and diligently to live after his commandments:' and when this heart, this desire, to become conscientious Christians, which is the *essence of religion*, is happily attained, we must seek *advancement in religion*, from the same inexhaustible fountain; imploring 'increase of grace, to hear meekly God's word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.'

Thus, then, we are to approach the word of God: accompanying our study of that word, by devout and earnest prayer. And, persevering

thus to do, we may rest assured, that, in God's good time, and that no remote time, we shall reap a rich reward. The excellencies of the Christian character, will then unfold themselves to our view, like the goodly prospect of a land alike beautiful and fertile; which we are invited, not only to admire, but to inhabit and possess: another Eden, richer than the first, having "every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden." Then, shall we be divinely taught, to follow the example of our Saviour Christ; then, shall we be made like unto Him, who was "holy, harmless, undefiled, separate from sinners; who did no sin, neither was guile found in his mouth." Then, shall we, also, be rendered "blameless and harmless, the sons of God, in the midst of a crooked and perverse generation." Then, shall we contemplate, with love and adoration, the divine Immanuel, God with us, our only Saviour and Redeemer; and, thus contemplating, we shall, to the full extent of our several capacities, become what we behold: being changed into the same image, from glory to glory, from one degree of proficiency to another, even as by the Spirit of the Lord. "The Word was made flesh, and dwelt among us," saith the beloved disciple, "and we beheld

his glory, the glory as of the only begotten of the Father, full of grace and truth." And what was the result of this blessed contemplation? St. John answers the inquiry, in these memorable words: "and of his fulness, have we all received, even grace for grace;" — even a grace and virtue, correspondent to every grace and virtue, in our blessed Lord. This, truly, is a high attainment; the very completion of the Christian character, at its just height, and in its full proportions: an attainment, to which, if it had not been held forth in the gospel, we dare not have aspired; but, which being held forth, it is our duty to strive that we may reach it. This standard, we see, was reached by the Apostles: and we have ground for asserting, that, in all ages of the Church, it has been reached by pious Christians. The graces of the Holy Spirit, are, by no means, to be restricted to apostles, or to men of apostolic times: "The promise," said St. Peter, speaking of those very graces, and speaking to men that had been consenting in our Lord's crucifixion, — "the promise is unto you, and to your children, and to all that are afar off, even to as many, as the Lord our God shall call."

This day, my brethren, we are gathered together in this sanctuary of Christian worship, as

an assembly of Christians, for a purpose eminently, I had almost said, exclusively Christian. It was a characteristic feature of our Lord's ministry on earth, that he went about doing good: good, not only to the souls, but to the minds, bodies, and estates of his afflicted creatures. And all his true followers, are bound, are enjoined, are disposed, in these works of mercy, to tread in his steps, and copy his example: recollecting, that, inasmuch as they feed, and receive, and clothe, and heal, and visit, the hungry, the thirsty, the stranger, the naked, the sick, the prisoner, even the least and lowest of the brethren of Christ, they do all these things, unto Christ himself. In truth, my brethren, when I read the conclusion of the twenty-fifth chapter of St. Matthew, I feel myself transported to the judgment-place of the last great day: and I cannot help ranging myself, among the multitudes, to be there brought before the tribunal of Christ. There we must all appear; and not only we, but all those, who, in all ages of the Church, have been baptised into the name of Christ, and been called Christians. And shall we, then, be acknowledged, as deserving that name, by which we have been called? Shall we be placed, on the right hand or the left? Shall we be addressed with, "Come ye blessed of my

Father, inherit the kingdom prepared for you, from the foundation of the world," — or with, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels?" My brethren, it rests with ourselves, to determine this awful question. Inasmuch, as we shall do these kind and charitable acts, from a kind, a charitable, and religious motive, to any, of the least, of these the brethren of Christ, we shall do so, unto Christ himself: and Christ, at the last day, will acknowledge us, and receive us into life eternal. Insomuch, as we shall omit these deeds of mercy, to the least of Christ's brethren, we shall fail to do them unto Christ; and Christ will reject us: he himself hath declared it; and we must go away, into everlasting punishment.

Our doom then, is, in a great measure, placed at our own disposal. Oh! that we may be wise, ere it be too late. That we may work the works of Him, who hath sent us into this world, while it is called to-day; ere the night cometh, when no man can work; ere we go down to the grave, where there is no place of repentance, no opportunity of amendment, no works of charity, no means of benefiting our fellow-creatures, no method of becoming members of Christ, and, through divine aid, of working out our own salvation!

The example which Christ hath set, the precepts which He hath given, are the first great proof and argument, that mercy to the poor and afflicted, is a virtue eminently Christian. But we are further prepared to say, that systematic, regular, and permanently efficient almsgiving, was unknown till the days of Christianity; and, in the earliest days of Christianity, was most liberally exercised. The first believers had their goods in common. Why? That the poor might partake the superfluity of the rich; that the rich might reap the fruit of their humanity, in the prayers and blessings of the poor. For this purpose, as the Church advanced, collections were made in the more wealthy cities and congregations, for the benefit of poorer societies of Christians. Every where the destitute were relieved; the widows were banded together and maintained; the fatherless children, not only were instructed, and trained up, in the nurture and admonition of the Lord, but clothed, and fed, and supplied with all the decent necessaries of life. And, in the first Church at Jerusalem, we find regular officers appointed, under the name of deacons, to superintend the distribution of the Church's bounty. This, so far as I have been able to discover, is the earliest systematic institution, for the relief of the poor. And, at

no very distant period from this, the first hospital, for the reception of the diseased and the infirm, was founded at Edessa, in Syria, by the sagacious, and provident humanity of a Christian Father. (3) Here was an establishment, such as Pagans had never dreamed of; such as it had never entered into the heart of Jews to conceive. But similar establishments, rapidly spread, throughout the whole of Christendom. And, when the apostate emperor sought to revive the expiring embers of paganism, he enjoined his heathen priesthood, to imitate the virtues, but especially the charitable deeds, of Christian flocks and Christian teachers.

It would be foreign from the purpose, and quite inconsistent with the limits, of a discourse on the occasion for which we are now assembled, to trace, through the different periods of the Christian Church, the history of charitable institutions. But, in its proper shape and manner, as an historical document, such a work would, I conceive, be of incalculable value, both to the cause of Christianity at large, and, more particularly, to the cause of Christian beneficence. Nor, after some consideration of the subject, do I hesitate to say, that, in this blessed cause, no Nation and no Capital in the world, have been so liberal, so ardent, and, at the same time, so

judicious, as the British nation, and the city of London.

On this subject, as a native of Ireland, and as a bishop of the Irish portion of our Church, I should fear to say much. That country, in which I am, on every account, so deeply interested, has, within the last two or three years, been rescued from famine, and from wretchedness the most deplorable, by the prompt and overflowing humanity of England, and especially of this great city. And, at this moment, the best prospect for Ireland, of industry, and comfort, and internal improvement, is the encouragement which emanates from hence. My sense of gratitude, I hope, does not carry me too far, on this occasion: but I can truly say, that I stand in this place, in the character of a debtor; and that I shall rejoice, if, in placing before you the merits of the Institution for which I am, this day, the humble advocate, I shall be the means of repaying a single mite of the vast debt, which my country has contracted.

The general Philanthropic Society, at Clerkenwell, was instituted in the month of June, 1813. The distinguishing feature in the plan of this Establishment is, with all possible promptitude, to alleviate distress, wherever it may be found, in the abodes of those, who are not seeking paro-

chial aid, or assistance from any other charity. The objects of relief are sought out, not in any parish or district exclusively; the range of this charity, is not determined by such cold and cautious limits; so far as the funds will admit, its distributions are proportioned to the occurrence of known and ascertained cases of human suffering. No country, no party, no sect, has a preference: calamity is of all countries, all sects, all parties; there is no distinction in suffering; there is, therefore, no distinction in relief. In cases of accident, or illness, aid is afforded, according to the number of the family. In those suspensions of employment, which will frequently arise from temporary causes, the sober, industrious manufacturing poor, are provided with the means of subsistence. In that most trying hour, when females experimentally feel their share in the penalties of the fall of our first parents, amidst the great pain and peril of childbirth, they are sustained, and strengthened, and delivered, with the tenderest care. Thus, the industrious, the honest, and the virtuous, ashamed to beg, and, for a time, unable to work, are saved from the mortification and the suffering, inseparable, perhaps, from that promiscuous receptacle of misery, the work-house: where, the most important social and moral distinctions are

lost, in one great mass of wretchedness; where, the industrious, the honest, and the virtuous, are too frequently reduced to a level, with the vicious, the idle, and the profligate.

The scale of subscription, less than threepence per week, and paid annually, may be considered as within the means of every class of society; that only excepted, which is the object of the benevolence extended. Much care, it should be added, has been taken, in all cases, to proportion the relief to the exigence; and all possible precaution is used, to prevent imposition: whatever, therefore, is, this day, liberally given, you may rely upon it, will be prudently applied.

That your liberality will flow forth freely, I do most earnestly and hopefully believe. If, on such an occasion, it did not, it would be a solitary and melancholy departure from the spirit of this Country, of this Metropolis. British charity is, if I may so speak, a commodity which finds its way, through innumerable channels, to every quarter of the globe. But there is, also, an abundant supply for home consumption. Besieged as you are, with objects of compassion, that cluster round your dwellings, some of you may not be at all times, able to meet the individual call of distress. But, in this benevolent

Institution, the means of relief are amply supplied. Each individual, by contributing, what to him is a trifle, to the funds of the Philanthropic Society, may extend his own circumscribed sphere of usefulness. The concentrated power of his associates, will become his own: and to each, will be thus imparted, the blessed gift, not less valuable, though less striking, than the gifts of the early church, — the gift of alleviating human misery, in its worst forms; of staying the progress of disease; of arresting the hand of death; of promoting industry, and good morals, and social order, among your fellow-creatures; and of leading those, whom you have aided by your alms, to attribute this, and all other blessings, to the only original source and fountain of goodness; the equal God and Benefactor, both of rich and poor.

You, my brethren, are Christians. Show yourselves, this day, animated by the Christian spirit. You do not, like the earliest believers, enjoy the power of working miracles; but you possess, in a far greater degree than they did, the power to do good and to distribute. That which they did from their penury, you, I am persuaded, are ready and prepared to do yet more abundantly, from your abundance. And now, my brethren, I will detain you no longer from the work of

beneficence. May God put it into your hearts, to give liberally! And go, and give, according as you are disposed in your hearts: not grudgingly, nor of necessity; remembering, that GOD LOVETH A CHEERFUL GIVER.

NOTES AND ILLUSTRATIONS.

(1) Page 132.] Strabo, lib. xvi. p. 516. Theodor. Eccl. Hist. lib. v. cap. 2. Cic. pro. Arch. § 3. St. Chrys. ad Pop. Antiochen. Hom. III. Ed. Savil. p. 473.

(2) Page 137.] Ουκ εστι παιγνια ὁ χριστιανισμος, αγαπητοι, ουδε πραγμα παρεργον. St. Chrys. Hom. xlvi. t. 5. p. 305. Ed. Sav.

(3) Page 146.] The History of this memorable foundation is beautifully given, by Sozomen, in his account of S. Ephrem Syrus. The Historian selects the anecdote to conclude with, as peculiarly deserving of commemoration, and as being the last act of Saint Ephrem's life.

'A grievous famine, with all its inseparable evils, having befallen the city of Edessa, its venerable deacon, at the call of suffering humanity, came forth, from the studious retirement of his cell; whither he had long withdrawn, that he might devote his latter days to meditation on the deep things of God. Filled with emotion, at sight of the misery which surrounded him, with the warmth of Christian charity, he reproved the rich men of Edessa, who suffered their fellow-citizens to perish, from want, and sickness; and who preferred their wealth, at once, to the lives of others, and to the safety of their own souls. Stung by his reproaches, and awed by his reverent virtues, the citizens replied, that they cared not for their wealth; but that, in an age of selfishness and corruption, they knew not whom to intrust with its distribu-

tion. *What*, exclaimed the holy man, *is your opinion of me?* The answer was instant and unanimous: Ephrem was every thing that was holy, and good, and just. *Then*, he resumed, *I will be your almoner. For your sakes, I will undertake this burthen.* And receiving (proceeds Sozomen) their now willing contributions, he caused about three hundred beds to be placed in the public porticos of the city, for the reception of fever patients; he relieved, also, the famishing multitudes, who flocked into Edessa, from the adjoining country; and rested not from his labour of love, until famine was arrested, "and the plague was stayed." Then, once more, he returned to the solitude of his beloved cell; and, in a few days after, breathed his last!' See Sozomen, Hist. Eccles. lib. iii. cap. 16.

For this striking passage, the reader is indebted to the erudition, taste, and feeling, of my friend, the Rev. Charles Forster. See his 'Mahometanism Unveiled,' vol. ii. p. 515.

DISCOURSE V.[1]

Revelation, xiv. 13.

I HEARD A VOICE FROM HEAVEN, SAYING UNTO ME, WRITE: —BLESSED ARE THE DEAD, WHICH DIE IN THE LORD, FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS: AND THEIR WORKS DO FOLLOW THEM.

The most affecting passage in all heathen antiquity, is the last conversation of Socrates. This great and virtuous man, by an iniquitous sentence, was condemned to die. On the morning of his death, at a very early hour, his friends assembled in the prison; for the last time, to look upon his countenance; for the last time, to drink in wisdom from his lips; and, in his last moments, to learn, from his precepts, how they ought to live, from his example, how they ought

[1] Preached in the Cathedral Church of Saint Mary, Limerick, on Wednesday, Oct. 29, 1823, at the funeral of the Rev. William Dean Hoare, A.M., Vicar General, &c. Privately printed at the time.

to die. His manner and his words were answerable to the solemn occasion. His cheerfulness, indeed, was unabated; but, as it was fitting, his discourse was more than usually elevated and grave. He spake, as a dying man ought to speak, of life and death, of time and of eternity; and, according to the best light which had been vouchsafed him, he argued for the immortality of the soul; under the manifest impression, that he was about to pass, from bondage, into liberty; from the troubles of mortality, to the joys of blessed and immortal spirits. There was reasoning, there was desire, there was hope, there was a kind of moral assurance. But there was not, for, in the dispensation under which he lived, there could not be, the realizing view of faith, the substance of things hoped for, the evidence of things unseen. He felt strongly himself; and he excited strong feelings, in his friends. But his arguments were not for the multitude: they were addressed, only to the privileged, and intellectual few. And, even among those few, they were too refined and subtile, to bring home to the mind, a settled and sincere conviction. The great philosopher and orator of Rome, has left it on record, that whenever he was reading this dialogue, it extorted his assent; but, whenever he laid aside the volume, his belief

was gone. And the impression of these reasonings, on another Roman worthy, as described by our Christian poet, was no more than this:

> The wide, the unbounded prospect lies before me:
> But shadows, clouds, and darkness rest upon it.

Not such, my brethren, is the Christian's prospect: — and speaking as I do, with the remains of mortality before me, the emblems of mortality around me, and the consciousness of mortality within me, I thank my God, for that blessed hope of everlasting life, which He hath given us in our Saviour Jesus Christ! Those things, which, for ages, were hidden from the wise and prudent are now revealed unto babes: the unlettered peasant, the scarcely weaned child, are admitted, as it were behind the veil of the invisible world; and there, by the eye of faith, are given to behold Him who brought life and immortality to light, seated at the right hand of the Father, and diffusing joy through the assembly of the first-born, and speaking peace to the spirits of the just made perfect. We have a revelation, which, by manifold and incontestible proofs, we know to have proceeded from God; and, by that revelation we are assured, that all who depart this life, in his faith and fear, depart

to be with Christ, even as Christ is with the Father. "I am the resurrection and the life," saith our Lord; "he that believeth on me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die." — "We know," saith the Apostle, Saint Paul, "that, if our earthly tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens." And (not to multiply passages, which crowd upon the mind, and press for utterance), in the text, we have the testimony of him, who leaned upon Christ's bosom while on earth, and who, by special revelation, saw Christ in the kingdom of his glory; and these are the words of his testimony: "I heard a voice from heaven, saying unto me write: Blessed are the dead, which die in the Lord, from henceforth: yea, saith the Spirit; that they may rest from their labours: and their works do follow them."

The manner in which these good tidings were delivered, is worthy of attention. *I heard a voice from Heaven.* It was thus, that, in the divine economy, truths of universal, everlasting interest, were commonly revealed to man. The law was proclaimed from Mount Sinai: the Gospel was announced in the field of Bethlehem; the Saviour was inaugurated in his kingly,

priestly, and prophetic office, on the banks of Jordan; and the same Saviour, on the Mount of Transfiguration, received honour and glory, as fulfiller both of Law and Gospel, all through the ministry *of a voice from heaven*. The same audible assurance, in the same supernatural manner, has been graciously afforded, that the dead in Christ, his humblest follower, his most afflicted servant, the beggar at the rich man's gate, passeth at once from death into life; a life of blessedness, and peace, and rich reward. This is not the cold result of argument; the feeble glimmering of reason; it is the voice of angels, the voice of the Spirit, the voice of God himself; and, that its sound might go forth into all lands, its words unto the ends of the world, though, at its first utterance, heard only by a solitary prisoner in the Isle of Patmos; he was commanded to register this voice, and to enroll these words: "I heard a voice from heaven, saying unto me *write*;" and the words so written are incorporated in the Book of Life, in the Everlasting Gospel. He that runneth, may read them; he that mourneth, may take comfort in them; he that sorroweth, may, henceforth, sorrow not as them that are without hope; for by death, the hope of the good man is converted into assurance; and his faith into possession: and his

charity is rendered co-extensive with the whole family of earth and heaven.

In the Sermon on the Mount, as you are all aware, our Lord opened his public Ministry, with those gracious words, which are usually called the Beatitudes: "Blessed are the poor in spirit; blessed are the mourners, the meek, the hungry and thirsty after righteousness, the merciful, the pure in heart, the peace-makers, the persecuted on account of righteousness." In the Apocalyptic Vision, the voice of an Angel, perhaps the voice of Christ himself, pronounces a new beatitude, the crown and consummation of all the rest: *Blessed are the dead!* not, indeed, the dead universally; but *the dead which die in the Lord.* The other Beatitudes have their growth, and to a certain degree, bear their fruit, on earth: but the growth and fruit of this beatitude, are altogether in the invisible world. The dead are no more seen among us; no sooner has the spirit left its tabernacle of clay, than it is transported to worlds beyond the grave; and, in some one or other of our Father's many mansions, the spirit of each individual that has died in the Lord, is present with the Lord, in happiness which knows no end.

But who are "the dead which die in the Lord?" This saying has, by some interpreters,

been restricted to those who have suffered martyrdom; who have died *for*, that is, *on account of*, the Lord; who have borne witness to the Gospel, and have sealed their testimony with their blood. But, though the faithful Martyrs are unquestionably included in this Beatitude, there is certainly no ground, either of scripture or of reason, for asserting, that it includes not ordinary Christians. I would rather say, and I am borne out in the assertion by various passages of holy writ, that the dead in the Lord, are all true and faithful Christians, departed this life: all who have persevered, through their lives, in righteousness and holiness; all who, through the grace of God, and by sincere repentance and conversion, have been brought into the state of servants and sons of God; all who, in the pilgrimage of this mortal life, have died unto the world, and had their life *in* Christ, *to* Christ, and *for* Christ; all those, in a word, who are described in the very chapter from whence the text is taken: who have had the name of the Father inscribed on their foreheads; who have followed the Lamb, whithersoever he went; who have kept the Commandments of God, and the faith of Jesus. These are they, who, whether they live, live unto the Lord; or whether they die, die unto the Lord; of whom it is de-

clared by the Apostle, that whether they live or whether they die, they are the Lord's. These are they, in each of whom Christ's saying is fulfilled: "Be thou faithful unto death, and I will give thee a crown of life."

These, the text proceeds to say, are blessed "from henceforth:" that is, from the moment of their dissolution. No interval, no obstacle, is interposed, between the death, and the happiness, of the faithful Christian. "And it came to pass, that the beggar died; and was carried by the Angels, into Abraham's bosom:" this is our Lord's own account of the matter; and who can doubt our Lord's perfect knowledge, of what takes place at the separation of soul and body? Away, then, with the comfortless notion, that the soul sleeps, and is unconscious, in its separate state! "This day shalt thou be with me in paradise:" was Christ's declaration to the penitent thief, on the cross. "We are willing to be absent from the body, and present with the Lord," saith Saint Paul. "I have a desire," saith the same Apostle, "to depart, and be with Christ." These, surely, are the expressions of one who was confident, that death is the immediate gate of glory. And, be it remembered, they are the expressions of an inspired Apostle. Well, therefore, may we affirm, as our Church

has done, in the solemn service of this day, that, 'the spirits of them who depart hence in the Lord, do live with Almighty God; that, with Almighty God are the souls of the faithful, after they are delivered from the burthen of the flesh, in joy and felicity.' In this hope, my brethren, may we live; in this hope may we die! And, in order that we may die the death of the righteous, let us strive and pray continually, that we may live the life of the righteous; for this, be assured, and this alone, through the grace of our Lord Jesus Christ, will bring a man peace at the last.

The manifold blessedness of the dead which die in the Lord, is not for the lips of man to speak, it is not for the heart of man to conceive. But two great and comprehensive characters of this blessedness, are briefly sketched in the text: the one, expressing an exemption from all pain; the other, implying an enjoyment of blessings and rewards. In the first place, the dead which die in the Lord, do rest from their labours; in the next place, their works do follow them.

The labours here intended, are, assuredly, not those, which the Apostle terms, "labours of love." In the future state, such employments will, indeed, cease to be laborious; they will be the natural, easy, unforced movements of the disembodied

spirit. But the energy, the zeal, the activity, the holy occupations, of good men after death, will be increased, in proportion to their enlarged sphere of intelligence and action. The truth is, the original word, in this passage, properly means, the sufferings, the toils, the sorrows, and the trials of this mortal life. From all these, the dead are happily exempt. From want, from hunger, from thirst, from peril, from nakedness, from sickness, from the sword, from the provoking of the wicked, from the misconceptions of the good, from the strife of tongues, from the opposition of sinners, from all inward struggles of conscience, from the allurements of the world, from the temptations of the flesh, from the yet more subtle, and, to the advanced Christian, more prevalent temptations of the spirit: from all these, the dead, who die in the Lord, are, at once, and everlastingly delivered: "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away; and the Lamb, which is in the midst of the Throne, shall feed them, and shall lead them unto living fountains of waters; and the Lord God shall wipe away all tears from their eyes."

But the happiness of good men after death, is not the mere absence of pain and sorrow: it is the enjoyment of blessings and rewards: for "their works do follow them." The phrase in the original, is here peculiarly expressive: their works "follow with them:" they are in their company: their good deeds, their acts of benevolence, kindness, brotherly love, and charity, are so many companions or attendants, escorting them on their way, to the kingdom of God. The meaning is sufficiently clear: and the best commentary on it, is afforded, by those parts of our Lord's discourses, in which He enlarges, as it was His delight to do, on the rewards and blessedness of the righteous: "He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward: and whosoever shall give, to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." —"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and the King shall say to them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying: Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? and when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me." — These are the works, which, to use the language of our Church, 'are the fruit of faith; and which, though they cannot put away our sins, and endure the severity of God's judgment, yet are pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch, that, by them, a lively faith may be as evidently known, as a tree discerned by its fruit.' These are works, which time cannot abolish; and which eternity, alone, can properly reward. But if there be any works, which, at the hour of death, and in the day of judgment, shall beam forth with pre-eminent lustre, they are the labours of

those faithful ministers of Christ, who have kept the faith, who have fought a good fight, who have finished their course; ever, in humble dependence upon that grace, without which we can do nothing; and trusting, not in their own righteousness, nor in any thing which they *have* done, or *can* do: endeavouring to extend the limits of Christ's kingdom, to convert sinners from the error of their ways, to strengthen the feeble-minded, to comfort the weak-hearted, to turn men from darkness unto light, and from the power of Satan unto God. With what holy rapture, must such servants and followers of our Redeemer look around them, at their entrance into the realms of light! How must they rejoice, to receive, at that blessed moment, the first-fruits of their labours; entering into the joy of their Lord, and inheriting the kingdom prepared for them, from the foundation of the world! Here, all human language fails: and here, we shall leave the blessed, till that day of final retribution, when, before an assembled universe, amidst angels, and archangels, and all the company of Heaven, "they that be wise, shall shine as the brightness of the firmament; and they who turn many to righteousness, as the stars for ever and ever."

And now, my brethren, it is proper, that I

should turn to the solemn and melancholy occasion, which, at this time, has drawn us together, into this, the house of God. We are assembled, to pay the last tribute of affection and respect, to the mortal remains of the Reverend WILLIAM DEANE HOARE; a man, long and deservedly dear, to the inhabitants of this City: and whose name, it is not too much to say, will be handed down with blessings, to their children's children.

For myself, though I have not known him *long*, I have known him *well:* and I can say with truth, that to know him, was to love him. In the official and friendly intercourse, which I enjoyed, with this good man, he never came into my room, that I was not cheered by his look, and set at ease by his manner. There was a cheerfulness, a simplicity, an openness about him, which flowed from unaffected goodness: which came *from* the heart, and which spoke *to* the heart, unconsciously and without effort, on the one side, and the other. Frank and manly, he avowed his opinions, as he held them; and safely did so, for they needed no disguise. He was independent, without arrogance; and respectful, without servility: nor can I recollect a single instance, in which I ever knew him for-

getful, in society, of what was due to others and himself.

But his social qualities, if, in the first instance, they flowed from a happy nature, were enhanced and elevated, by that spirit of religion, under the influence of which he habitually lived. If the love of kindness was on his lips, it was because the love of God and man was in his heart; and, out of the abundance of his heart, he spoke precisely what he felt. He never used a harsh expression, because he never allowed himself to entertain a harsh feeling. And, as it was his delight to do good to all within his sphere of action, so, it was his wish to speak well, of all within his sphere of observation; putting the best allowable construction, on every doubtful fact: nor have I known any person, who more largely exercised that "charity, which is not easily provoked: which thinketh no evil; which rejoiceth not, in the exposure of iniquity, but rejoiceth, in the discovery of truth."

As a private Christian, his delight was in the law of the Lord; and in that law, did he meditate day and night. Of that devout examination of Holy Scripture, which he constantly recommended to others, he was himself an eminent example; and, while he frequently entered into his closet, and shut his door, and prayed unto

his Father in secret, he was in the constant habit of family devotion; and he, and his house, were edifying in the service of the Lord.

As a Christian Pastor, he was zealous, devoted, indefatigable; instant in season, and out of season. Through evil report, and good report, he performed the work, which his divine Master had given him to do. Caring for the souls which looked up to him for their spiritual food; taking oversight of his flock, and labouring for their good; preaching faithfully, the Gospel of our Saviour Jesus Christ; and never ceasing to enforce the necessity of that practical and inward holiness, without which no man shall see the Lord. During six and twenty years, he was the Pastor, in this city, of a large, and, seemingly, attentive Congregation: many of whom, doubtless, have reason to bless God, for his successful labours; and all of whom, are deeply accountable, for the instructions received, in the course of his ministry.

But, when I turn to his deeds of munificence, and exertions in the cause of Charity, I am truly at a loss for words. For what Charitable Institution is there in this city, that was not indebted principally to him, for its existence, or at least for its prosperity? The Fatherless, the Widow, the Poor, the Lame, the Blind, and those who

were about to bring forth Children in Sorrow; all were the pensioners of his bounty, all were the objects of his tender care. It is usual, with those who are eminent in the works of mercy, to select some one or two charitable institutions, as objects of their peculiar attention; but his large and liberal heart embraced them ALL. "He delivered the poor that cried, the fatherless and him that had none to help him; the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy; he was eyes to the blind, and feet to the lame; he was a father to the poor, and the cause which he knew not, he searched out." This day, his works have followed him: at this moment, in this sacred place, the sighs, and the tears, and the deep, though silent lamentations, of those who prayed for him while living, are united to embalm and consecrate his loved remains. Yes, ye *fatherless* and *widows*, whom he visited in your affliction; ye *children*, whom he clothed and fed, and taught and trained up, in the nurture and admonition of the Lord; ye *hungry*, and *thirsty*, whose souls fainted within you, whom he gathered, from the streets and pestilential lanes, of this over-peopled city; ye *mothers*, whom he cherished in the hour of your sore affliction, whom he sustained, and watched

over, and prayed for, while ye were enduring the great pain and peril of child-birth, well may ye weep, for when will ye find such another benefactor? I do not tell you, to restrain your tears; they are natural, they are allowable, they can plead the greatest of all authorities — for JESUS WEPT! But I say unto you, "weep not for him that is gone; but weep for yourselves, and for your children." He is gone to peace; he is gone to blessedness; and, were it possible, were it placed within our choice, we could not be so selfish, as to recall him from the bosom of his God, to this miserable mortal life.

No, my brethren: we have a good hope, nay we have a blessed assurance, that he "died in the Lord." His whole life and conversation bore witness to the faith that was in him; and though, by one of God's inscrutable dispensations, he was snatched away, without a moment's warning, he wanted not a special preparation. In the midst of life, he had meditated on death; he was wise, he considered these things, he thought on his latter end: therefore, though his death was sudden, it was not unprepared for. A little week ago, and, to all human appearance, he had many years of health, activity, and usefulness, before him. Yet, the very last morning that he assembled his family in prayer, the devotions which he offered up to

God, were chiefly drawn from the office for the burial of the dead: and, on the evening of the same day, in addressing his beloved congregation, he concluded with these remarkable words, that 'possibly, before the setting of another sun, the summons to the great tribunal might issue to himself.' And so it was. Before the setting of another sun, *the summons had gone forth:* and, after some hours of insensibility, his spirit returned unto God who gave it.

My brethren, I am unwilling to prolong this discourse. It is my hope, and my belief, that the solemnity of this occasion, and the interest which you all take in it, will speak to your hearts and minds with more practical force, than any words of mine could do. May it please Almighty God, that the impression made by this event, may be lasting as it is profound! One consideration I would recommend to your serious thoughtfulness, not only in this place, but in your closets, and upon your beds. Are you prepared to meet your God, as our departed brother was prepared? In the midst of life we are in death; watch, therefore, and pray; for the Son of man cometh as a thief in the night; we know not the hour; and, as we are found at the hour of our death, so must we stand at the day of judgment.

One other word I have to say: "True reli-

gion and undefiled, before God and the Father, is this; to visit the fatherless and widow in their affliction, and to keep ourselves unspotted from the world." These are the best preparations for death: personal purity, and diffusive charity. Purify your hearts, then; or, rather, pray that God will purify them for you. "Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." The Charitable Institutions of this City, have sustained an unspeakable loss. Let not that loss be irreparable. Let not the example, let not the labours, of our departed friend, be unavailing for you. Imitate his example; follow in his steps; and be mindful, that a tenfold exertion will, henceforth, be requisite, from each and all of us. Not only our money, but our time, our thoughts, our influence, our solicitations, our prayers, will also be indispensable, to keep alive the sacred flame, which otherwise threatens to be well-nigh extinguished, on the altar of charity. But you will not let that flame expire! My hope and my persuasion is, that you will heap more and more fuel upon it: insomuch, that its grateful odours may reach the throne of mercy; and that, along with your prayers, your alms may rise up as a memorial unto God. *Amen.*

A

SERMON,

PREACHED IN

THE CATHEDRAL CHURCH OF CASHEL,

ON

THURSDAY, 26TH OF SEPTEMBER, 1822,

AT THE

PRIMARY VISITATION,

OF

THE MOST REVEREND

RICHARD, ARCHBISHOP OF CASHEL.

PRIVATE IMPRESSION.

DUBLIN. — MDCCCXXII.

REPRINT.

LONDON. — MDCCCXXX.

TO. THOSE. WHO. LOVE. AND
VENERATE. THE. MEMORY. OF
ARCHBISHOP. BRODRICK. THIS
IMPRESSION. OF. A. DISCOVRSE
HVMBLY. DESCRIPTIVE. OF. HIS
CHARACTER. AND. VIRTVES. IS
PRESENTED. AND. INSCRIBED.

His mihi dilectum nomen, manesque verendos,
His saltem accumulem donis, et fungar amico
Munere! Non totus, raptus licet, optime Præsul,
Eriperis. Redit os placidum, moresque benigni,
Et venit ante oculos, et pectore vivit imago.

JOHN JEBB,
Abington,
MDCCCXXII.

DISCOURSE VI.

1 Timothy, iv. 15.

MEDITATE UPON THESE THINGS; GIVE THYSELF WHOLLY TO THEM; THAT THY PROFITING MAY APPEAR TO ALL.

It is worthy of serious attention, that, in the offices for the ordering of Deacons and Priests, and for the consecration of Bishops, our Church expects and prays for, in all members of her ministry, from the lowest to the highest, a two-fold qualification, — LEARNING and PIETY; TRUTH OF DOCTRINE and INNOCENCY OF LIFE.

In this, as in all other essentials, our Church is conformed to the model set before her in Holy Writ. For, not to speak of other passages, the very words of the text, when examined, as all detached portions of Scripture ought to be examined, with reference to their original context, afford a like two-fold division. In the twelfth verse, St. Paul exhorts his son Timothy, to be

"an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity:" here are all the personal virtues of a Christian minister. In the thirteenth verse, the Apostle enjoins the Bishop, "to give attendance to reading, to exhortation, to doctrine:" here are the learning, the studies, the professional employments of a Christian minister. In the fifteenth verse, that which I have chosen for my text, the sacred writer enforces, by a two-fold reference, his preceding exhortations: "meditate upon these things; give thyself wholly to them:" that is, meditate on the virtues of a Christian man; give thyself wholly to the studies and duties of a Christian minister. He, then, urges the moral necessity for this meditation, for this devotedness; in words, more correctly rendered in the margin, than in the text of our English Bible: "that thy proficiency may be manifest in all things;" in all the requisites of a Christian pastor; in every quality of personal goodness, and in every branch of ministerial usefulness. And, as it were, to fix the two-fold bearing of this weighty precept, the Apostle yet more definitely repeats it, in the verse which immediately follows: "Take heed unto thyself, and unto the doctrine; continue in them; for, in doing thus, thou shalt both save

thyself, and them that hear thee;" that is, take heed unto thyself; for, in so doing thou shalt save thyself: take heed unto the doctrine: for, in so doing, thou shalt save them that hear thee.

From the text, therefore, elucidated by its context, we may learn the sum of our duties, as Christian men, and Christian ministers. We are to meditate on all the moral and spiritual excellencies of the Christian character: we are to give ourselves, exclusively, to the proper studies and pursuits of the Christian ministry: and we are to meditate on the one, and give ourselves to the other, that our progress may be clear, in every part of our most holy calling. "Meditate upon these things; give thyself wholly to them; that thy proficiency may be manifest in all things." In these plain, but pregnant words, are comprised the whole scope and design of the following discourse.

I. The last words of the text are the first to be considered; for they express the proper end of our exertions; that, which, though last in the order of attainment, is first in the order of conception; that, which, if it be not justly apprehended at the beginning, will rarely be attained in the progress, of our ministration. Art thou, then, a minister of Christ? Behold the mark at which thou must aim; that thy proficiency may be manifest in all

things: not in this, or that particular branch of thy profession, but in *all* the meditations, *all* the studies, *all* the more active duties, to which thou hast been called; so that, in word, in conversation, in charity, in spirit, in faith, in purity, in learning, in exhortation, in doctrine, thou mayest exemplify the *completeness* of the Christian ministry.

Nor should this notion of completeness be alarming, to any faithful minister of Christ. Various talents, and various opportunities, of necessity, imply a variety of attainment. It is not requisite, it is not possible, that all should reach the same standard; or that any should excel in every department. In our day, as in that of the Apostle, there are diversities of gifts, diversities of administrations, diversities of operative powers. In the one body of the Church, there are many members; and each member has its distinct and appropriate office: the foot cannot be expected to discharge the functions of the ear, nor the hand of the eye; and each member of the Christian ministry, will, at the last day, be responsible only for the talent committed to his charge. But admitting, as we must thankfully admit, these varieties both of pursuit and attainment, we should still be mindful, that there are certain leading qualifications and

characteristics, which must be found in all Christian ministers; that we must, each of us, be watchful in all these things; that we must, each of us, make full proof of our ministry, in all its integral departments. Every Clergyman is called, is set apart, is bound, has promised at the altar of his God, to be a man of thoughtfulness, a man of prayer, a man of reading, a man separated from the study of the world and the flesh, a man of all faithful diligence, in all the relations which he bears, and all the duties which he owes, to the flock of Christ: applying himself wholly to this one thing, and drawing all his cares and studies this way. This, and this only, is the completeness toward which we must aspire; and this, be it observed, demands no extraordinary gifts, no splendour of abilities, no accumulation of accomplishments. Let there only be an honest and good heart, let there only be a due sense of our own weakness, and an earnest desire of will and ability, of strength and power from on high, — and then, by the assistance of God's holy Spirit, that will be effected for us, and within us, which we never can effect for ourselves. Whether these be our dispositions, and these our desires, it is, indeed, important and indispensable, that we should satisfactorily ascertain; and, in order to this ascertainment,

I have, at the present, but one easy and simple criterion to propose. There is one talent, which we all equally possess, THE TALENT OF TIME. Let us each ask our own hearts, *how do we employ this talent?* The answer will enable us to determine, how far we possess the dispositions and desires belonging to our holy calling; how far we may hope to exemplify, in our lives and conversation, the completeness of the Christian ministry.

II. The first great requisite toward this completeness is, that we meditate on all the moral and spiritual excellencies of the Christian character: "Meditate," says the Apostle, "upon these things." To discourse at length upon the Christian virtues, would, on the present occasion, be altogether out of place; needless, in addressing those who are prepared to instruct others on the subject; and uninteresting, as, in a multitude of words, we could not advance beyond the merest generalities. It may be, at once, more useful, and more satisfactory, to examine the precise import of Saint Paul's expression, when he exhorts Timothy, and through and after Timothy, all Christian ministers, to *meditate.*

The verb μελεταω, which, from the want of a more adequate representative, we render by the English verb to *meditate,* has a very com-

prehensive meaning. Among rhetoricians, it includes all the previous discipline, study, examination of the subject, invention of topics, provision of materials, distribution of arguments, selection and arrangement of words, in short, all the kinds and degrees of preparation which the orator employs, that he may be qualified to plead with ability and success. In military affairs, and agonistic games, it embraces the scientific training, the study of tactics both in theory and practice, the habituation both of mind and body to endurance of fatigue, the performance of all manly and warlike exercises in time of peace, the indispensable, though mimic conflicts, of countrymen with countrymen, and friends with friends, in order, when the real conflict shall arrive, to a vigorous opposition of the foe or the rival, in the arena or the field. And with moral writers, both profane and sacred, it has a meaning quite analogous to the former two: it denotes that thoughtful investigation of goodness and virtue, which flows from a heart-felt interest in the subject, and which issues in uniform, consistent, and exemplary practice; the forecasting, also, of probable or possible contingencies, which may bring our virtue into trial; the habitual comparison of means with ends, of our duties with our powers; the frequent resolution of

human obligation at large, and of our own special obligations in particular, into their several parts and degrees, with respect to our God, our neighbour, and ourselves; the continued moral recollection of the several relations in which we stand, that there may be, so far as possible, no excess, and no defect, in our dealings and communications with our fellow-men: these are a few, and but a few, ingredients of that complicated and important exercise, which moralists have been used to express by the word μελεταω; and which, in its highest meaning, and to its utmost extent, the Apostle was desirous to impress upon his own son in the faith, as indispensable in a minister and steward of the mysteries of God.

The practical meditation, thus inculcated, is, to the height of their ability, the duty of all Christian men; and he who practises it the most and best, will find himself, in consequence, the wisest and most happy. But it is, in a peculiar and paramount degree, the duty of all Christian ministers. For they are to watch, and give account, not only for their own souls, but for the souls of others. Ordinary men may meditate; and by meditating, may forecast, within a narrow compass, the whole circle of their own duty. But the clergyman has need to be prepared, for

all the contingencies, that may happen to all men. His range of necessary thought is co-extended with the wants, the weaknesses, the pursuits, the occupations, the doubts, the difficulties, the perversities, the scruples, of the whole flock of Christ. He is not at liberty, to account any one human concern foreign from his affection and his care. With him it rests, to warn the unruly, to comfort the feeble-minded, to support the weak, and be patient unto all. These offices, which angels might covet, to us it is given to fulfil; and we shall find it utterly impracticable, to fulfil them, I will not say as we ought, but to discharge them, in any tolerable degree, without constant, devout, and humble meditation. One consideration has occurred to me, on this matter, which I will lay before you, with all plainness. We are each of us enjoined, by a rubric of our Church, when we give warning for the celebration of the holy communion, to read a very solemn exhortation to the people; and, at the close of this exhortation, we each of us invite all, who cannot quiet their own consciences, and who may require further comfort and counsel, to come unto us, and open their grief, that they may receive spiritual counsel and advice, to the quieting of their consciences, and avoiding of all scruple and doubtfulness. How others may

be affected, by this consideration, it is not for me to conjecture. But this I will say, in all simplicity and seriousness, that I cannot pronounce this exhortation, without fear and trembling; and that clergymen who reflect at all, might well sink under such a burthen, if they did not possess the resource of Christian meditation; and if a very important branch of this meditation, were not most devout and fervent prayer, for the preventing and assisting grace of God's holy Spirit.

III. Thus much respecting that meditation upon all the moral duties and spiritual attainments of a Christian man, which goes, first, toward the right formation of our own individual characters; then, toward the proper execution of our ministerial office. And thus, we are naturally led to the second great requisite for the completeness of our ministry; namely, that we devote ourselves entirely to the proper studies and pursuits of our calling: "Give thyself wholly to these things."

The things here meant by the Apostle, he had just before enumerated: "Give attendance to reading, to exhortation, to doctrine." In this enumeration are included, first, the appropriate studies, then, the more active pursuits, of a Christian pastor; the former, briefly summed

up in the single word *reading;* the latter, subdivided into its two principal branches, *exhortation* and *doctrine*, that is, private admonition, and public instruction.

Here, then, we have placed before us the two modes of employing our time, which are to go hand in hand, through the whole of our professional career, from its commencement to its close: first, the reading of the Holy Scriptures, and the prosecution of such studies as help to the knowledge of the same; secondly, the ministry of the doctrine, the sacraments, and the discipline of Christ, together with public and private monitions and exhortations, both to the sick and whole within our cures, as need shall require, and occasion shall be given. In stating this division of our labours, I the more willingly adopt the venerable language of our Ordination Service, in order to remind myself, and to remind you, my reverend brethren, that, in the face of the Church, and in the presence of God, we have solemnly promised, thus to study, and thus to minister; never ceasing our labour, our care, and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are, or shall be, committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness

and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life.

I am aware, indeed, that some of our profession hold the opinion, or, at least, act as though they held the opinion, that professional studies are to cease, with the period of our admission into holy orders; and that thenceforward, it is requisite only to perform the more active duties; that, in fact, the performance of these duties is incompatible with a life of studious application; and that a clergyman is at liberty to *read little*, provided he *works much*. Not such, however, was the opinion of Saint Paul: for we find him exhorting Saint Timothy, not only to read, but to read with persevering diligence; Saint Timothy, who had not only been raised to the highest order of the ministry, but who had received, in a miraculous manner, the gifts of the Spirit. Not such is the judgment of our Church: for we find her requiring, not only her deacons and her priests, but her bishops also, to exercise themselves faithfully in the Holy Scriptures, and to call upon God, by prayer, for the true understanding of the same. Not such is the dictate of common sense: for how, at the unripe age of admission into orders, can a stripling rightly understand those oracles of God, in

the interpretation of which, the wisest and most learned, at the close of a long, laborious life, have felt and confessed themselves to be as little children? Not such is the testimony of experience: for who have been the most exemplary, the most indefatigable, of our parish priests? Who but our Hookers, our Hammonds, our Pococks, our Beveridges, and our Bulls? Men, of whom it has been truly said, that their speculative knowledge, which gave light to the most dark and difficult subjects, was eclipsed by the more dazzling lustre of their practice: men, who came forth from the recesses of their well-stored libraries, and from the devout retirement of their closets, like angels on missions of mercy, conveying light, and love, and consolation, to the cottages of the poor, to the chambers of the aged and decrepid, to the bed-sides of the sick and dying, to the tender conscience, the wounded spirit, the broken and the contrite heart. Be these, then, our models; and we shall come to know, and rest assured, that the calling of a Christian minister is not merely to work *much*, but to work *well;* not merely to exercise the body in a routine of outward services, but to come into the scene of action, with a full mind, and a purified heart: a mind, stored with solid,

edifying knowledge; a heart, purified through prayer, and through the word of God.

In our pastoral duties, then, we must be sustained, by the fruits of studious application; in our studies we must be animated, by the homefelt consciousness, of striving, at least, to cure the souls intrusted to our charge. These two, God hath joined together; and let no minister of God presume to put them asunder. In his pastoral visits, an ignorant clergyman can but drag his inutility from house to house. In his learned researches, a careless parish minister can but offer incense to his own vanity and pride. The former is, at best, a most unprofitable servant. The latter, it must be feared, is a sacrilegious priest who desecrates with strange fire the altar of our God.

IV. A melancholy, but a grateful office yet remains.

Since our last public meeting, we have had individually to deplore the loss of a beloved, and, in the true literal sense of the words, A MOST REVEREND FATHER IN GOD. In this sacred place, on this solemn occasion, we cannot but be all desirous to pay our collective tribute to departed excellence. And, I trust, you will bear with my manifold deficiencies and infirmities, while, on your behalf, no less than on my own, I endeavour

to sketch the character and the virtues, of CHARLES BRODRICK, late Archbishop of Cashel.

Born of a family ennobled for services and merit, whose members repeatedly filled the first offices of the state, with an ability historically recorded, and with an integrity and honour that have never been impeached, it was, perhaps, his least praise, that he inherited, in a large degree, the talents and the dispositions of his ancestors. From his youth up, he loved to be employed, for the advantage of the public; and, in every transaction of his life, the generous spirit of nobility shone forth, veiled, indeed, but not obscured, by his modest, unassuming lowliness.

At the usual age, he became a student of the University of Cambridge; in which seat of science, he prolonged his studies far beyond that period, when persons of his rank are entitled to their second degree in Arts. On his removal to Ireland, after a short residence as a layman on the family estate, he entered into holy orders; commencing his professional career under his friend and father-in-law, WOODWARD, Bishop of Cloyne, at that time the most distinguished prelate on the Irish bench; able and eloquent in the pulpit; the founder and supporter of some of our best charitable institutions; the strict, but kind

maintainer of ecclesiastical discipline; the patron of literary and professional merit; and, in a season of imminent peril, the intrepid and successful champion of our Church establishment.

The first parochial act of our late revered diocesan was worthy of his institutor and himself; it was in character with every subsequent act of his exemplary life. From an overwhelming sense of duty, at a period when very lax notions prevailed respecting clerical residence, in opposition to the remonstrances of many friends, he became an immediate resident on a moderate benefice, in a wild, uninhabited country, in a damp, uncomfortable house; and there he continued to reside, during an inclement winter season, with considerable risk, and no small actual detriment, to his own delicate health, and, what with him was a far more serious consideration, to the health of his dearest earthly friend. In this humble sphere, he was the guardian, the instructor, the benefactor of the poor; and, when removed to a parish of larger extent, in which his family influence was considerable, the whole weight of that influence was invariably employed in the service of religion and humanity; while, in matters that intimately regarded the discipline and government of the diocese, he

afforded his good father-in-law much valuable aid; and thus, under the best training, he was gradually prepared for the duties of that more elevated station, to which, in due time, and with the approbation of all good men, he was most deservedly called.

In his first diocese of Clonfert, he was allowed to remain but for a short time; so short, as to admit of little more than the anticipation of much good from his exertions, and the feeling, both among laity and clergy, of sincere regret for his departure. In the diocese of Kilmore, his stay was more protracted; and I can safely venture to affirm, that, after the lapse of two-and-twenty years, his memory is there cherished with love and veneration. There are those present, who, with me, enjoyed the happiness of witnessing, in those comparatively early days, what he was, both as a man, and as a bishop; and who, with me, can amply testify, that, in primitive simplicity of life and manners, in single devotedness to the proper studies and pursuits of his ministry, in fatherly kindness to all classes of his clergy, in grave yet gentle admonition to some, in delicate and wise encouragement of others, in that conscientious feeling of responsibility which influenced his whole conduct, and in that deep, unostentatious piety which was the source and soul of all the rest,

he approved himself a worthy and congenial successor of the apostolic Bedel.

But the diocese of Cashel was the main field of his exertion. And, on this ground, I might naturally fear to be at once superfluous and inadequate. For, what can I speak, that you do not know? And how much do you know, that I cannot speak? But I rely much on your indulgence, and more on your affectionate remembrance. No example of his goodness can be mentioned, which you will not love to recal; no quality of his mind imperfectly sketched, which you will not be ready to exhibit in its full proportions. Many of you from the very first, and most of you for a considerable time, have been witnesses how meekly, how humbly, how piously, how charitably, he lived among us. And, by such an auditory, I am confident of having my deficiencies abundantly supplied.

It was his special care, wherever they were wanting, to procure churches, glebes, and glebe-houses; and thus to make effectual provision for the settlement, throughout his diocese, of a resident and effective clergy. This, he justly conceived, was the foundation of all ecclesiastical improvement; to this, accordingly, in the first place, he bent the full vigour of his active mind: how successfully, the present state of

things will amply testify; for, perhaps, it may not be too much to affirm, that the whole united Church cannot produce a body of clergy more generally resident, than the clergymen of this diocese. But, while our late Archbishop was anxious to furnish his clergy with proper dwellings, he was yet more solicitous, when occasion offered, to fill those dwellings with a proper clergy. The distribution of preferments was, with him, a sacred trust; a vacancy was ever a serious pressure on his conscientious mind; and the breath of calumny has never dared to whisper, that, in a single instance, did the least tincture of selfishness or secularity mingle with the purity of his episcopal choice. Over a clergy thus chosen, he presided with the impartiality of wisdom, and of love; and while, at the seat of his rule, he set every spring in healthful activity, no corner of his diocese, however remote, was uncheered by the glance of his parental eye: the extremities were always animated by the life-blood which flowed warm from the heart. His discipline, accordingly, was the discipline of kindness: exact, but not severe, he effected that by mildness and conciliation, which others might vainly have attempted by coercion and restraint: a hint, a word, a look from him, had most persuasive energy: while his clergy derived wisdom

from his advice, they imbibed goodness from his manner: in the necessary intercourse of business, when we entered his study, we came, as it were, into a sanctuary; yet, such was the graciousness of his demeanour, that the familiarity of the friend, was chastened only by reverence for the parent.

But the influence of his example, and the weight of his authority, were felt, not merely in a single diocese: they extended through an ampler sphere; and their effects upon it, will, in many important particulars, be felt by generations yet unborn. In the course of his triennial visitations, and by a frequent and extensive correspondence, he made himself accurately acquainted with the situation, the wants, and capabilities, of every parish, in every diocese, of the province of Munster. His rules and orders, made with deliberation, were enforced with firmness: and it was his happiness, that, in most instances, he met the cordial co-operation of his suffragan bishops; some of whom, with manly and modest candour, have publicly declared, that the improvement of their dioceses and their clergy, was chiefly attributable to the fatherly care of our good Archbishop. How much pure religion he was, in this way, the providential instrument of diffusing, it is not for us

to conjecture: that will be made manifest, only in the day of final retribution. But one matter, at least, of transcendent national importance, is placed beyond all reasonable doubt; that, by his successful exertions to promote clerical residence throughout this great province, he did what in him lay, toward providing the only substitute, which many large, neglected districts now possess, for the natural guardians of the soil, for our absentee lay proprietors.

But his labours did not terminate here. From a sense of duty, and to meet the honourable confidence reposed in him by the Executive Government, he undertook, for many years, the charge of another diocese, and another province; the archdiocese of Dublin, and province of Leinster: an accumulation of responsibility, unprecedented and unparalleled in the annals of the Church in Ireland. This transaction was, on his part, no less disinterested, than it was peculiar; he accepted the jurisdiction, without the patronage; the power of enforcing discipline, without the privilege of rewarding merit. But, even under this disadvantage, he proved himself more than equal to the task. By mingled suavity and firmness, he conciliated every heart, and controlled every spirit. The diocese and province, in some respects, the most important

in our island, flourished under his protection: and when, with pure hands, he delivered up this great trust, he was hailed by the unanimous and grateful acknowledgements of an assembled clergy.

But his zeal was co-extended with the Church at large: and, in the prosecution of yet more general duties, he practised that self-denial, and self-subjugation, which were so prominent throughout his whole course. A town-life was, in all respects, most uncongenial to his nature, and injurious to his health. But it was his official duty to attend and preside at many boards, connected with the public charities, the general education, and the established worship of the country. He hesitated not, therefore, to pass some months of every year in our Irish metropolis. How great a sacrifice this was, they only knew, who were intimately acquainted with his habits and his feelings; but how great public benefit resulted from this sacrifice, all are perfectly aware, who have been at all conversant with the public business of Ireland, during the last twenty years. But I must pause no longer, on the professional merits of this good and great man. Suffice it to say, that, in this country, they are duly, and universally appreciated: while I speak advisedly, and

from my own personal knowledge, when I add, that, in many leading circles of our sister island, the name of Archbishop Brodrick has raised the character of the Church in Ireland, and has been accounted, at once, its bulwark, and its ornament.

His public merits, however, great and eminent as they unquestionably were, did, by no means, constitute his chief title to our veneration. It was in privacy and retirement only, that he could be seen to just advantage: and, even there, he was but imperfectly known, except by those few, to whom he disclosed the secrets of his heart. His noblest qualities, indeed, were neither prominent, nor dazzling: like the nature from which they flowed, they were delicate, modest, and retiring. Like the common blessings of air, and light, and heat, so exquisitely tempered, so equably diffused, and so naturally enjoyed, — the multitude were almost unconscious of their being; and their value could be fully estimated, only in their loss.

It may not be generally known, and, for the benefit of those whom it may and should concern, it must not be omitted, that, while he had the care of all the Churches upon him, he constantly found time to be a man of study. Versed, from an early period, in the standard writings

on divinity, he usually read with attention, as they appeared, the best theological productions of the day. But his favourite and daily study was the sacred volume of the New Testament; which he read in the original, as a scholar, as a divine, and, above all, as a devout and humble Christian. To this, he commonly added some portion either of the Greek or Latin fathers; not their controversial treatises, but those parts which relate more immediately to practice, and which 'represent the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature[1].'

But, while such were his chosen pursuits, they never absorbed him; they never withdrew him from the business, the civilities, and the charities of ordinary life. How often have I seen him turn, with alacrity and cheerfulness, from high religious thoughts, to the most trifling concerns that were brought before him; but, especially, to any and every thing, that regarded the welfare of his humblest fellow-mortal. A righteous versatility; which showed a mind at home, and at ease, in spiritual things; and which, in the judgment of an ancient father, is 'the truest test of spiritual perfection.' But, there were

[1] Bp. Burnet, Hist. of his own Times.

yet more strictly private exercises, which no man knew of, but himself. "He entered into his closet, and shut his door, and prayed unto his Father, who is in secret." His piety was too delicate, to be obtruded upon others; it was seen only in its effects: in that total forgetfulness of self, which enabled him always to be considerate of others; in that plainness and simplicity of taste, which shunned all personal expense or show; in that princely munificence of charity, which never tempted him to be unjust, but often left him impoverished; in that mildness, that forbearance, that universal goodness, which made him the delight of his friends, and the ornament of human nature.

Never was there a natural disposition, more completely subdued and meliorated by the influence of religion. The grace of humility had, above all others, become the distinctive excellence of this admirable man. His diffidence in his own judgment, his deference to that of others, his patient endurance of contradiction, his readiness to concede in cases where he might command, were such, as I have never seen exemplified in any other human being. The pride of life, indeed, was gone. But it was transmuted into a nobler elevation, — the elevation of

a meek and lowly spirit : — *ην ὁ αυτος ὑψηλοτατος μεν βιῳ, ταπεινοτατος δε τῳ φρονηματι* [1].

How it was that he performed so many and great things for the public, and yet devoted so much time to the cultivation of his mind, has often filled me with astonishment. The secret principally lay in these things : in winter and summer, he was an early riser; he led a life of habitual abstemiousness ; he was a strict economist of time ; and his heart was in his duty. So entirely, indeed, was the love of duty his ruling passion, that, in the most delicate state of health, business, which one would have thought, must overwhelm, seemed only to refresh him. It did, however, prey upon his bodily frame ; and, for many years, was silently undermining his constitution. But he was still devoted to his ministry. And I possess documents in his handwriting, which prove, that, to the very last, he laboured with unabated zeal, for the interests of the Church, and the cause of our most holy faith. In concluding this imperfect outline of his character, I shall adopt the language of a pious writer, which cannot, in my judgment, be more suitably applied : ' Nunquam fuit ex toto otiosus ; sed, aut legens, aut scribens, aut orans,

[1] Gregor. Nazianz.

aut meditans, aut aliquid utilitatis pro communi laborans[1].'

And now, finally, farewell. I will only entreat permission to thank, as I do most gratefully, our venerated diocesan, for affording me this opportunity of paying such tribute as I was able, to the memory of his revered predecessor. And to you, my brother clergymen, I would affectionately recommend some serious thoughtfulness, on the responsibility incurred from the example we have had so long before us. During one-and-twenty years, Archbishop Brodrick was among us, a living commentary on the words of our present text: he meditated well, and wisely, on the excellencies of the Christian character; he gave himself, wholly, to the cares and duties of the Christian ministry; and, in all these things, his proficiency was manifest to all men. Go, then, my brethren, and do ye likewise! Imitate, in your narrower sphere, the devotedness, and the moral excellence, which he manifested in his wide one. And, in one word, THOSE THINGS WHICH YE HAVE BOTH LEARNED AND RECEIVED, AND HEARD, AND SEEN IN HIM, — DO; AND MAY THE GOD OF PEACE BE WITH YOU ALL. AMEN.

[1] Kempis.

NOTE.

In the preceding discourse, little has been said, respecting the domestic virtues of my late venerated friend. It was a subject too "sacred and home-felt," to be publicly enlarged upon. A glimpse, however, may be given, of what he was, as a Father. How much he was affected, by the following lines, far indeed beyond their intrinsic value, — I never can forget. It seems allowable to preserve them here, as a joint tribute to the living, and memorial of the dead.

VERSES

WRITTEN ON A BLANK LEAF OF COWPER'S POEMS,

PRESENTED, ON HER MARRIAGE,

TO MARY, VISCOUNTESS BERNARD.

Lady, were Cowper's spirit here,
  That sainted spirit sure would breathe
A fervent wish, a vow sincere,
  And twine them with thy bridal wreath.

He would not of thy goodness tell,
  For purest virtue courts the shade;
He would not on thy features dwell,
  For beauty's short-lived flower must fade.

No, Lady; cease thy modest fears,
More pleased his artless muse would feel,
To consecrate the filial tears,
Which from thy trembling eyelids steal:

To cherish, on this joyful day
The glistening tribute of thy heart,
For years, of mild paternal sway,
For cares, that made thee, what thou art!

Then would he pray, that white-robed truth,
And purest peace, and joy serene,
(Blest guardians of thy vernal youth,)
May shield thee through life's various scene.

But Cowper lives in realms of light
Where kindred seraphs ceaseless sing;
Far other hands this wreath unite,
Far other hands this offering bring!

Yet, Lady, wilt thou kindly deign
(Tis all the unpractised muse can give,)
Accept this rudely warbled strain,
And let it, bound with Cowper's, live.

These volumes too, I fondly ween,
May for their Author's sake, be prized,
When thine own hearth shall match the scene,
By Weston's bard immortalized.

For sure, thou lov'st domestic joys,
And hours of intimate delight,
And days retired from vulgar noise,
And converse bland, that cheats the night.

Such joys be THINE, be HIS! and still,
In heart united, as in hands,
Blessing and blest, may each fulfil,
The glorious task your place demands.

Lights of the world, may each dispense
New lustre through your ample sphere,
And, very late, be summon'd hence,
To shine through Heaven's eternal year.

J. J.

Cashel, March 13, 1809.

TRACTS AND TREATISES.

A

DIVINITY TREATISE.

By JOHN JEBB, A.B.

PRIVATE IMPRESSION.
DUBLIN: MDCCXCIX.

REPRINT.
LONDON: MDCCCXXX.

In Trinity term, 1797, the following little production was delivered, in the Divinity-School, of Trinity College, Dublin: and to it was adjudged, by the Provost, and Senior Fellows, the first of the Prizes, recently bequeathed, by the late Dr. Downes, for the promotion of theological studies.

Candidates were required, each to recite, without the assistance of notes, a composition, on some subject of ethics or divinity; its nature, and length, to be determined by the Board. The following subject was proposed: and, for obvious reasons, the time of recitation was limited, to a quarter of an hour. This treatise, therefore, which is now printed, at the request of a few friends, for their immediate use, is nothing more than a brief compend: as it was necessary to compress a great variety of materials, into a very small compass.

Trinity College,
June 10. 1799.

A

DIVINITY TREATISE.

The advantages and necessity of revelation, have been frequently denied. But, as often, as new enemies have attacked the bulwark of our faith, so often, have they been repelled, by the resistless force of truth.

Among the many arguments, urged with acuteness, and confuted with ability, the sufficiency of human reason to discover all truths, moral, and religious, is not the least remarkable. With one branch of this argument, we are at present concerned. It is the object of this discourse to prove, that 'the nature and attributes of the Deity cannot be sufficiently demonstrated by human reason, to render revelation unnecessary.'

If we look to the civil, or popular religions of antiquity, we shall there find little to direct us, in our search after the one true God. In the monstrous polytheism, of the Greeks and Romans; in the stupid idolatry, of the Egyptians,

Persians, and Chaldeans; in their sacrifices of human beings; in their prophane ceremonies, shocking to the eye of modesty, and the ear of virtue; in their worship of evil beings; in the enormities which they attributed, to their more benevolent deities; in a word, in their whole system, we are involved in such a labyrinth of ignorance and folly, that, the farther we advance, the more we are removed, from the knowledge, of the one, supreme, all-powerful, and just God.

If, again, we are led to the pagan mysteries, we shall find them, promulgated but to a few; instituted by those legislators, who promoted polytheism; and holding out deification, as an inducement to the practice of the social virtues, and civil duties. We shall also find the initiated, professing the religion of the state, however monstrous or absurd. Thus we see, that the mysteries led not to a knowledge of the true God; and, even if they had, we perceive, that, their influence must have been very confined.

Nor does the religion of philosophy, among the ancients, afford much light, on this important subject. Little less absurd, than the systems of the lawgivers and poets, it is involved in difficulties and contradictions, inexplicable by the wisest. Each sect, had its peculiar deities, and its peculiar faith; and whether we consider,

the creative atoms, and listless Gods, of Epicurus; the intelligent æther, or world, or sun of the Stoics; or the universal scepticism of the Pyrrhonists, and Academicians, — we shall have little cause, to venerate the deductions of human reason. What shall we say of that religion, which represented the Gods, as leading a life of total indolence, exercising no providence, endued with no power; which gave them the form of man, as the most perfect form; and which wished, to avoid the necessity of a Creator, as of a tyrant? Such was the religion of the Epicureans. What shall we say of that religion, which worshipped the creature, instead of the Creator; which allowed a plurality of Gods, divisible and corruptible; which supposed that they exercised a providence, only over great men, and on great occasions; which attributed to them, a degree of weak goodness, inconsistent with justice; which did away the necessity of divine power, to punish and reward, by affirming the sufficiency of human virtue, to confer perfect happiness; which denied that any circumstance could make the virtuous miserable; yet, allowed that circumstances might justify suicide; and which preached not the fear of the Gods, nor the necessity of repentance? Such was the religion of the Stoics. What shall we say of

that religion, which doubted the existence of any Gods ; or which, if it admitted their existence, confessed a total ignorance of their attributes ? Such was the religion of the Sceptics and Academicians. The opinions of other sects relative to the Deity, may be reduced to those already mentioned ; and, therefore, need not a particular enumeration.

If, leaving the consideration of sects, we look to the most eminent and religious sages of antiquity, we shall find them, doubtful in their opinions ; deriving, by their own confession, their clearest notions of the Deity, from ancient tradition, that is, from the revelation granted to the patriarchs and jews ; for the most part, anxiously expecting some divine revelation ; but all, professing a belief in the popular deities. Thus, from their writings and their practice, we perceive, that their divine knowledge was confined ; and that their greatest light flowed not from reason : but, even supposing them to have arrived at a strict demonstration of the divine nature and attributes, we know it was not promulgated ; and could have had, neither perspicuity, nor authority, sufficient to procure it general belief.

But it may be said, that there now exist perfect demonstrations of the divine nature and attri-

butes. Let us, then, examine the principal, offered in later times. And, first, it may be observed, that the proof *à posteriori*, however level to all capacities, and convincing to all honest minds, ascends no higher than probability; and experience proves, that it has often failed. The contemplation of the works of nature, occasioned the first idolatry, by leading to the worship, of the sun, moon, and stars: even thinking men, on account of its harmony and perfection, have considered the universe a God: and the existence of natural and moral evil, has made some attribute creation to a dæmon: how absurd, then, to say, that man can find out God, by the works of creation; and yet, cannot find out, that creation is the work of God. If, indeed, the consideration of the works of nature can give an idea of the divine attributes, we must either assert, that every improvement in physics, enlarges our knowledge of the divine perfections; or, that the rudest and most polished nations, have the same, and that, a perfect religion.

Such are the calamities which afflict the virtuous; and so frequent is the prosperity of the wicked, that a view of the events of this life, would destroy the idea of the moral attributes, in the mind of a mere rational observer. To establish, then, the wisdom, goodness, and justice,

of God, a future state of retribution is necessary. Now, however the consideration of man, either as a physical, or moral being, may afford us lively hopes of a future state, it does not produce any thing like demonstration. The only other means, which have been tried, — a consideration of God himself, — affords a strong argument for the immortality of the soul, and for an exact distribution of rewards and punishments : but, this argument takes for granted, the divine wisdom, goodness, and justice ; the very attributes in question, and to prove which, the certainty of a future state was a *desideratum.*

Before we consider the chief arguments which have been offered, *à priori,* it may not be improper to remark, that some attributes which we consider essential, the unity, for instance, have been neglected by the heathen philosophers ; and that *all* Christian divines, have contended for the *same* attributes ; entertaining no such jarring opinions, as the ancients did, of the divine nature : from whence, we may conclude, that they had a peculiar advantage ; knowing from revelation, what attributes they were to prove. A case, exactly similar to that of a mathematician, who is told the enunciation of a proposition, and then, discovers the proof. On no other principle, indeed, than the aid of revelation, can we account

for modern superiority, in describing the divine nature; since the ancients, at least equalled us, in talents, and application. But, even with this aid, reason is incompetent to supersede faith.

A demonstration of the attributes *à priori*, has been, by many, thought impossible; as nothing can be conceived, prior to the first cause. But an examination of this objection, would involve a discussion, too deep for the present occasion. Let us, then, consider, whether the chief demonstrations offered, are conclusive.

Mr. *Locke's* best proof of the unity [1], from the coincidence of will and action, in all self-existent beings, depends on their infinite perfection. Yet he grants, that unity is necessary, to infinite perfection; that is, without supposing unity, infinite perfection cannot be proved. So that, he proves the unity, by presupposing it.

Dr. *Fiddes* [2] does not consider the unity, capable of strict demonstration. And he attempts to prove the infinite perfection of the Deity, from his eternity and illimitability. But infinite duration, does not imply infinite extent; and the illimitability of the self-existent Being, only proves that He is, and has been, always the same; but does not prove what *He is*.

[1] Lettre à M Limborch. Apr. 2. 1698.

[2] Body of Divinity. Book I. Part ii. Chap. 6. and Book I. Part i. Chap. 2.

Mr. *Wollaston*[1] grounds his arguments, for the perfection and unity, on the ubiquity, of the self-existent Being; which ubiquity, he does not prove: since, the utmost his reasoning, on this point, amounts to, is, that if any person were to suppose the self-existent Being out of one place, he might suppose him out of every place: a position, which besides, being without proof, is nugatory; and which might be used, to disprove the existence of any being whatsoever.

Dr. *Clarke*[2] first proves a *modal*[3] necessity of existence; and then, deduces the attributes from a *causal*, or antecedent, necessity: which equivocation, however, does not serve his purpose; since, this antecedent necessity must have had some cause, to determine its existence; and that cause, another; till we are involved in a chain of antecedent necessities: besides, this necessity must either have been, the self-existent Being; or something extraneous to it; or one of its attributes, — all which suppositions are equally absurd: nor is a fair use made of the term; since it is, in an arbitrary manner, differently defined, in different places, in order to prove the several attributes.

[1] Rel. of Nat. Sect. v. Prop. vi. vii.

[2] Clark, on the Attributes. Prop. ii. iii., also, v. — xii.

[3] See a treatise, by Dr. Waterland; in Bp. Law's 'Inquiry into the ideas of Space, &c.'

And Bp. *Hamilton*[1] says, that there cannot *possibly* be two unoriginated beings; because we cannot *conceive* any possible difference between two eternal and omnipresent beings; and, consequently, they must coincide. An argument, which seems to limit the divine nature, within the bounds of our finite capacities; and to take for granted, that the Deity cannot possess any attributes, unintelligible by *us*.

Thus, it appears, that neither the popular, nor philosophic, religions of antiquity, nor the arguments, nor demonstrations of later times, — give us a satisfactory proof, of the nature and attributes of the Deity. If, however, reason were our only guide; and if she did point out one uncaused Being, infinite and all-powerful, endued with every perfection natural and moral, the Creator and cause of all things; — yet, still, the exercise of reason would involve us in the greatest difficulties. Various are the truths, in all appearance, contradictory to the divine attributes, which reason may discover, and, yet, never be able to solve the difficulty she creates. Need I mention the existence, of moral evil, and physical necessity, — apparently, overthrowing the most essential attributes? Here, reason counterpoises reason; and some preponderating

[1] Attempt, &c. Prop. vii. p. 168. Ed. Dubl. 1784.

principle, is necessary, to move the balance; this principle, is the Word of God. In revelation, we have divine authority, for the divine attributes; and whatever appears to contradict them, must be some means, unintelligible to our weak capacities, of promoting the wise purposes of Providence.

But the disputes of philosophers, and the controversies of divines, evince, that the greatest exertions of human intellect, have been unequal to the task, of forming a theological system, agreeable to any proportion of the learned. Much less, then, can we imagine, that the unthinking, unenlightened part of mankind, should be convinced by reasonings, totally unintelligible to themselves, and, by no means, satisfactory to superior capacities. As well might we expect, to give motion to a new planetary system, by the efforts of mechanical skill, — as to establish an universally-binding rule of belief, by the deduction of unassisted reason. Deficient in clearness, in authority, and universality, they are totally inadequate, to prove the Divine nature and attributes; or to discover, and enforce, the duties which we owe, to an infinite and all-perfect Creator.

From the subtilty, and abstruseness, of the argument *à priori*, it follows, that the bulk of

mankind must require some more intelligible ground of belief. The only other ground, exclusive of revelation, is the demonstration *à posteriori*. Now, with respect to this demonstration, I would rest the argument, on a single consideration, which, I trust, will prove nearly conclusive.

It has been already shown, that the certainty of a future state, is necessary to establish the moral attributes; it has been also shown, that the best, or, indeed, the only rational proof of a future state, takes those attributes for granted: and hence, to all appearance, the attributes and a future state, depend mutually on each other for support.

If, however, the advocates for human reason are of a different opinion, it is their business, either to prove the attributes, independently of a future state; or a future state, without taking the attributes into consideration. Now, in order to establish the former of these proofs, they must assert a perfect distribution of justice, in this world; in contradiction to experience and reason: and to establish the latter, they must have a new source, of new ideas; since, no consideration of man's nature, which is perishable, nor of the universe, which is changeable and material, can prove a future state; and the

nature of the soul, and of spiritual existence, can be arrived at, neither by sensation nor reflection.

But we have an account of the Deity, supported, not by abstruse reasoning, but by miracles and the Divine word. We have a simple, perfect, and well-sanctioned rule of duty, deduced from the attributes, thus proved. And we have every doubt, of the divine wisdom, justice, and goodness, obviated, by the promise of a future state. All this, we have from revelation. And we have seen the Gospel, the last and best revelation, notwithstanding the power of its opponents, and the mean situation of its teachers, miraculously diffuse itself through the world; reforming its errors, and advancing its interests, temporal and eternal.

Shall we not, then, urged by the universal failure of reason, and the miraculous efficacy of faith, assert the necessity of revelation; and say, with the philosophic Plato, 'as the eye cannot contemplate the sun, but by his own light, neither can the mind contemplate God, the sun of the universe, without a beam of his own illumination.'

A

SPEECH

ON

THE CHARACTERS AND DEATHS

OF

THE REV. JOHN WILLIAM REID,

AND

JOHN SARGINT, ESQUIRE,

DELIVERED FROM THE CHAIR

OF

The Historical Society

OF

THE UNIVERSITY OF DUBLIN,

ON

Wednesday, 12th of December, 1798.

BY JOHN JEBB, A.B.

Published at the Request of the Historical Society.

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SPEECH

FROM THE CHAIR OF THE HISTORICAL SOCIETY[1].

GENTLEMEN OF THE HISTORICAL SOCIETY,

It is my duty, this night, to address you on an affecting and melancholy subject. Two of the most brilliant ornaments of this Institution are no more. In the dawn of life, on the point of employing their various excellent acquirements, in promoting the interests of the community, they have been snatched away, from a numerous circle of afflicted friends. Short, indeed, but virtuous, has been their career. Gifted with fine talents, they knew it was their duty to employ them, in the cause of morality and religion. They had marked out a bright and honourable course, which would

[1] Some interesting particulars respecting this Society, at a later period, are to be found in the 'Remains of the Rev. Charles Wolfe,' pp. 14, 15. 70—91. 3d Edition. Lond. 1827.

have proved no less advantageous to society, than honourable to themselves. Their exertions in this assembly, and in the pursuit of academic honours, gave promise of their acquiring a distinguished reputation in life: and, however exalted might have been their future situation, their pious thankfulness would have attributed their exaltation, to the Giver of all good things.

To their various and uncommon merits, the countenances of all around me bear the most affecting testimony. The cheerfulness, which usually enlivens our meetings, is fled; a solemn and melancholy silence evinces the keenness of your regret; and the manly tear of friendship glistens in many an eye. No address, which it is in my power, to deliver from this chair; no recital of the dignified and virtuous conduct of those excellent young men; no expressions of sorrow, at their premature decease,—can so well correspond with the magnitude of your loss, as the feelings of your own hearts. To your hearts, then, I appeal; convinced, that *there* is engraven, in characters not to be effaced, a remembrance of the fine talents, and exalted virtues, of our lamented friends. It is not, then, to awaken slumbering recollection, or to rouse dormant feeling, that I address you this night. No, my friends: you are well acquainted with

the excellencies of our two departed members. You have admired them in public, and loved them in private. You have been witnesses, to the integrity of their morals, and the purity of their minds. And I am convinced, there are those amongst you, who, with the anxiety of parental fondness, will describe to their children the characters of those amiable young men, as objects of imitation; as models, by which, to form their understanding, to direct their conduct, to improve their hearts. I consider myself here, then, as your delegate, to give utterance to your feelings; the instrument, by which, you are about to pay the last sad debt, of gratitude and affection, to the memory of departed worth. I am well aware, how much I shall stand in need of your indulgence. My situation is painful and distressing: they were the most intimate of my friends; I was attached to them, by the most tender sentiments of affection and esteem; I looked forward, with the fondest hopes, to a future intercourse with them, as the circumstance which was to constitute one of the chief enjoyments of my life. These hopes are blasted; my prospects are saddened, by the melancholy recollection, of what I once enjoyed. But it is not for the purpose of indulging selfish sorrow, that I fill this place. It is to bear public

testimony, to the magnitude of a public loss: and it is my duty, to repress my private feelings for the present; however largely I may enter into the general sentiments of sorrow which prevail.

Eight months have now elapsed, since the death of our excellent friend REID. Public calamity[1] then prevented us, from paying a tribute to private affection: little did I imagine, what additional cause of regret awaited us; little did I imagine, whilst we were deferring the testimony of our love for one friend, that we should so soon have had occasion, to lament the loss of another. It was that other, who announced to you, in this room, the death of his valued friend; it was he, that, with faltering accents, and almost inaudible voice, proposed our testifying the sincere sorrow which we felt, with more than ordinary solemnity. It was the language of grief; but a correspondent feeling in your breasts, told you that it was true eloquence. No transient emotion, no slight impression, dictated his words. In all our most private conversations, in all our social communication of ideas, he dwelt upon the virtues, and accomplishments, of his lost companion: and the last effusion of his pen, the last employment

[1] The rebellion of 1798.

of his excellent life, was a character of him, whose image was continually present to his imagination. Would that he were now filling this place; that he were now recalling to your minds, the extensive talents, and amiable dispositions, of his beloved friend! I should then be spared the afflicting office, of deploring this our double loss.

These are melancholy considerations. Yet, still, my friends, we are not without consolation. We are a Christian society; and we have far brighter prospects beyond the grave, than any which this transitory life can afford. Thank God, the conduct of our two departed members, was as unexceptionable, as human frailty can permit. They were blessed, with an early, and deep sense of religion; they evinced it in their conversation, and displayed it in their lives. For ourselves, we may mourn; for them, we should rejoice. Their hopes of immortality, were founded, on a firm belief of the truths which the Gospel delivers, and a conscientious discharge of the duties which it commands. That these hopes have been realized, we may entertain a firm assurance; an assurance sanctioned by His word, who cannot err. Let us, then, leave to infidels and heathens, the wretched alternative, of criminal despondency, and the arrogant apathy of stoicism. Ours is

that Christian sorrow, which is alleviated by the cordial balm of religion; by the blessed assurance, that there is another, and a better world.

United in their lives, by a sincere and uninterrupted friendship, they were not long separated in their deaths. Both active, in the acquirement of knowledge; both, endowed with superior talents; they were engaged in the same pursuits, connected with the same intimates, and partakers of the same recreations. They have, also, shared a similar fate: they have been taken off, on their entrance upon the theatre of the world, full of promise; they have both, left behind them a numerous circle of afflicted friends; and they are now joined, in this testimony of our affection and our grief.

Never were there two members, more deserving of our affection and esteem; never were there two young men, more happy in conciliating the good wishes of all who knew them. The approbation of their superiors, and the love of their equals, attended them, whilst they remained among us: and now, that it has been the good pleasure of Providence to remove them, we are not ashamed to express the unaffected sentiments of real sorrow. Public gratitude, that noble extension of private affection, animates our body; and we are anxious to cele-

brate and record the exertions of our benefactors, in the cause of Literature, of Virtue, of Religion.

To talents, extensive as you have witnessed, the two friends added an enthusiastic love of literature, and ardent application to study. On their entrance into academic life, they were actuated, by a laudable emulation, to seek for those honours, which are wisely held forth, as the rewards of diligence and merit; nor were they unsuccessful: their efforts were crowned by the approbation of the guardians of literature; and they acquired, among their contemporaries, a high reputation for classical and scientific knowledge. Their manly minds were proof against the various seductions, which usually beset young men, on their entrance into collegiate life; they preferred the active pursuit of honest fame, to the fascinating enjoyments of dissipation; and, calculated to give life and spirit to any company, they were mindful that they had duties to fulfil, which required habits of occasional retirement. They dedicated many a quiet hour, to the attainment of useful knowledge; and they experienced a gratification in the improvement of their minds, which amply repaid them, for the temporary deprivation of some favourite amusement.

Their general conduct was marked, by an uniform observance of the wise restrictions, imposed by a temperate, but steady discipline. Not a mere observance of forms; but a decorous regularity of behaviour, a strict attention to the more important duties of their situation, a respectful, but dignified, demeanour to their academical superiors. Such a line of conduct, was attended by the natural consequences: their understandings were cultivated, their morals unblemished, their reputation established; they acquired the countenance and esteem of the governors of the college; their acquaintance was sought after, by the young men most distinguished for talents, and virtue; and they became the delight and pride, of their respective families.

Their hours of relaxation were divided between, — the pursuits of elegant literature, such as might refine the scholar, and ornament the gentleman; the enjoyment of friendly intercourse, with a few select associates; and a mixture in the circles of polished and rational society. To the first of these avocations, they paid more than ordinary attention. In the luminous page of history, or the perspicuous volume of liberal criticism; in the enthusiastic visions of the poet, or the moral researches of humane philosophy, — they found a charm, which

those only can enjoy, who are blessed with the possession of cultivated minds. Not satisfied with perusing the productions of others, they resolved to try the strength of their own genius, and to cultivate their talents, by the practice of composition. The early effusions of their pens afforded information and amusement, to the small circle of their intimate friends; and thus, whilst they were themselves rapidly advancing in improvement, they largely contributed, to rouse the emulation of their youthful associates.

A more extensive field for the exertion of their powers, opened in the Historical Society. Here it was, that they gave scope to the discursive energies of intellect, astonishing by the fervency of imagination, or dazzling by the brilliancy of wit: here it was, that they enforced conviction, by the manly firmness of truth; defended virtue, repelled vice; vindicated the cause of rational liberty, detected the sophistry of licentious innovation; pleaded for the extension of moral and religious knowledge, and were the successful advocates of all the charities of life.

Their voices will be heard no more. Never again, shall we be delighted by their eloquence, or charmed by their wit; never again, shall their lips utter the fine sentiments of morality and religion, which used to elevate us above the common

feelings of life. Truth has lost two unwearied advocates, literature two devoted friends. But their principles, and their conduct, will live in the hearts of this Society; and the lessons which they have delivered, are treasured in the stores of grateful memory.

Your journals are enriched, with a lasting and valuable memorial, of one of the respected and beloved young men, whose loss we shall, every day, have fresh reason to lament. That pure effusion of manly and impressive eloquence, of virtuous feeling, supported on the solid basis of reason and truth, which graced the close of your second session, is happily preserved amongst our records. There it is, my friends, that you may trace elevated sentiments, and sublime conceptions: there it is, that you may behold the workings of a heart, animated with the warmest zeal for your welfare, and most anxious solicitude for the happiness of the community; there it is, that you may receive the most instructive lessons, for the regulation of your conduct, and the improvement of your minds. Peruse, I entreat you, that eloquent oration, with serious attention; let the precepts which it delivers, sink deeply into your minds; and the spirit which it breathes, animate your hearts; and, believe me, you will derive great and permanent

advantages to yourselves, and, in the event, to society at large.

The origin of Poetry, of Eloquence, and History; the advantages of reason; its wonderful susceptibility of improvement; and the consequent obligations, by which we are bound to cultivate its powers; the alternate exaltations and depressions of literature, varying with the changes of nations and empires, as they emerged from barbarism to civilization, or as they were degraded from freedom to despotism; the blessings which we enjoy, under an excellent constitution, and in a seminary, which holds out the highest encouragement to the cultivation of useful and ornamental learning; the progress which we had made, and the methods by which we might increase our respectability, and give permanence to our institution, — all these subjects are discussed, with candour and ability, in language, which must interest, so long as eloquence is admired; which speaks home to men's hearts and feelings, whilst, at the same time, it is most consonant to the sober dictates of reason, and is stamped with the genuine and undoubted characters of sincerity and truth. That literature is recommended, which is employed in the cause of philanthropy and virtue; that philosophy is praised, which is built upon

the rock of revelation; a pure spirit of benevolence to man, and reverence for God, animates the whole composition; and I should have an ill opinion of that person, who could read it, without feeling his affections meliorated, and his piety increased. The fervour of attachment to this society, which glowed within the speaker's breast, it is beyond my power to describe. I shall give you the best idea of it by repeating his own words:

'Believe me, my friends, your happiness and prosperity interest my wishes and my prayers. Think, then, of the raptures I shall feel, (whether the benignity of my fortune spare me one year more amongst you, or the ordinances of society drag me from this temple, to fulfil those duties, which, even my humble destiny must owe to my fellows; whether the will of my Maker shall summon me to eternity, to account for my frailties — if his mercy should vouchsafe to enlarge that intelligence, which gleamed upon me, within those sacred walls) think, then, of the rapture I shall feel, if I view any one amongst you awakened, by this well-meant exhortation, to the value of philosophy; even one, who would devote himself to enlighten by his precepts, his companions in this assembly, — by precepts, worthy of being extended and diffused,

through all mankind; or if it should save even one, the poorest sinner, from the precipice of unbelief: — but, should you think that these sentiments are fictitious; should you, who are rich in the good things of this world, sneer at my declamation, and whisper to each other, "We will not resign our attachments, our aggrandizement, and ourselves, for the fugitive and precarious enjoyments of this imaginative life," — I will retire from your dislike, with the delightful consolation, that I have spoken what I thought; and I will meet my parents with this fervent salutation, "The little that I have learned, has taught me to wish to do good."'

Such was the prophetic language of our lamented REID. Prophetic, I may call it: for a year did not elapse, before he left these walls, to fulfil the arduous and honourable duties of the clerical profession; and since, the will of his Maker, has indeed summoned him, — I trust, to a happy eternity; where, through the merits and intercession of a redeeming Saviour, his lively faith, and virtuous conduct, have been accepted, and he has obtained pardon and forgiveness, for all his frailties. And, if the spirits of the just are suffered to take an interest in the affairs of this life, I have a fervent hope, that

his wishes are already gratified; and that his enlarged intelligence, is, at this moment, contemplating with holy rapture, the good effects of his excellent precepts, and edifying example.

It was no deficiency in zeal for your interests, which prevented our other lamented friend, from accepting the proffered office of addressing you from this chair. No man, who has been a witness to his useful and animated exertions, in the different branches of our institution, can, for a moment, entertain such an idea. The urgency of other indispensable avocations, was the reason, why we have not on our journals, the production of his own pen, to bear testimony to his worth, and to his ability. Of this I am convinced, that, if circumstances had permitted, he would with pleasure have devoted a portion of his time, to opening or closing one of your sessions: and I am equally convinced, that any address of his from this chair, would have done honour to his head, and his heart. He would have ably supported the cause of literature, and been the successful advocate of that religion, which he both loved, and practised; he would have recommended it, most warmly, to the junior members, to take an active part in your debates; he would have pronounced these truths, — that natural talents, however eminent, acquire tenfold vigour

from exercise; that diligence and perseverance, are the only sure means of establishing a reputation in literary pursuits; and finally, that all literature is hurtful, and all talents are dangerous, which are not, in some degree, auxiliary to the grand purposes of morality and religion. Such was his opinion; an opinion, sanctioned by the undeviating practice of his life. Never was there a young man, more indefatigable in exertion; more persevering, in the improvement of his intellectual powers; or more conscientious, in the dedication of those powers, to the service of his fellow-creatures, and the honour of his Maker. Long experience of his worth, and an intimate acquaintance with his sentiments and pursuits, enable me to speak with certainty on the subject; and there are many present, who can bear ample testimony, to the truth of what I speak.

In entering into a separate investigation of the characters of my two valued friends, I have not the slightest intention, of attributing to one, any superiority over the other. I have ever been accustomed, to hold them both in equal estimation: to look up equally to both, as men from whom I expected information and improvement; on whose judgment, I could implicitly rely; and to whose friendship, on any trying occasion, I might freely resort. Such as I knew them, I shall lay

them before you. I shall delineate some of the more striking features of their minds ; and I am convinced, you will not be displeased, if I detail some of those minuter traits, which tend so much to the development of character.

Our excellent friend REID, possessed great and uncommon powers of mind ; energy, equal to the most arduous undertakings ; and promptitude, which never deserted him, on the most sudden emergencies. His understanding was capacious, and improved ; his genius caught the grand, and sublime, in every object. Blessed with an imagination truly poetical, he clothed his fine conceptions in the most captivating and lively colours ; he added the bright ornaments of fancy, to the dignified simplicity of truth ; and powerfully attracted the attention, and gained the acquiescence, of his hearers, as well by the arrangement of his arguments, and the chastity of his style, as by that candour, and veracity, from which he never swerved.

He despised the flowery insipidity, which is so frequently made use of, to cover poverty of ideas. His eloquence was impetuous and commanding ; it was the eloquence of nature. His metaphors were, evidently, the effusions of genius ; totally unsolicited, they appeared to flow from the subject ; and, far different from unmeaning

ornaments, they both graced, and illustrated, the point in question. His judgment, penetrating, and correct, was always at hand, to lop off every exuberance; and his taste, refined, though not fastidious, rejected all the meretricious aids of false eloquence. Bold and manly, his diction was frequently without the rounded periods, of the finished, but artful, and perhaps mechanical rhetorician; but its deficiency in scrupulous polish, was amply compensated, by that vigour, which was its constant characteristic.

But the matter, not the manner, was the object of his chief solicitude. To instruct himself, and improve others; to pronounce truths, which were connected with the interest of mankind; to cherish sentiments of universal benevolence;—these, he thought, were purposes truly deserving his labour and attention. He never supported opinions contrary to his conviction, in order to acquire a reputation for ingenuity; he would have scorned, to utter sentiments, which his heart did not approve, though his insincerity should be graced, with the eloquence of a Cicero. Unshaken, and undismayed, he maintained his post, with that firmness, which is the result of integrity; with that alacrity, which proceeds from the consciousness of acting right. The consequence was natural, and obvious: what he said,

made a deep and lasting impression; and his reputation for eloquence, was commensurate with his regard for truth.

But, my friends, it is to little purpose that we cultivate the faculties of thinking, and of speaking, in this dignified assembly, if our exertions are to have no higher object in view, than the mere pursuit of speculative truth. Action is the great business of mankind; to action, all our labours should tend, as their ultimate and proper object; and the learning, philosophy, and refinement, which are incompetent to produce effects of practical utility to man, are at best superfluous, and most probably injurious. Of the truth of this observation, no person was more fully convinced, than our lamented Reid. He was persuaded, that our exertions here, are, in themselves, of little value; but that they become inestimable, when considered, as preparing us to deserve, in our commerce with the world, this noble title, — 'The instructors and benefactors of mankind.' With such views, he devoted himself to the pursuits of our institution. He never lost sight of the sacred profession, which it was his inclination to embrace. He invoked the genius of oratory, chiefly, that he might become an impressive preacher of the Gospel. For a labourer in the vineyard of the Gospel, he was,

indeed, eminently qualified; no less from his manners, his conversation, and his life, than from the talents and information, with which we have seen he was so liberally endowed. I never knew a more delightful and amiable companion: he possessed the most gentle and insinuating address; an address, which proceeded, not from fawning servility, but from a native suavity of disposition; not lavished on his superiors, forced on his equals, and just vouchsafed to those of inferior condition, his politeness, natural and easy, was equally extended to all ranks. His temper, mild and accommodating, — his manners, polished and unassuming, — it was impossible to be in his company, and not feel at ease: whether grave, or gay, he always afforded pleasure, to those around him; he could instruct, with all the playfulness of wit; and amuse, without relaxing from the dignity of reason. Original in his conceptions, he astonished, by putting the subject of conversation into lights, before unthought of; and, so peculiar was his manner, that the most trivial observation acquired, from him, the grace of novelty. But the charms of his conversation flowed, especially, from the benevolence of his heart. Often have I seen his eye glistening with delight, and heard his tongue faltering with rapture, when the happiness of

his fellow-creatures was the topic of discourse. It is impossible, to recollect the mild benignity, which, on such occasions, played upon his countenance, without feeling an elevation of mind; or to recal the ardent and energetic language, in which he breathed forth the philanthropy of his soul, without experiencing the keenest sensations of regret, at the premature decease, of so valuable a friend, and so inestimable a member of society.

Of the importance of the duties attendant on the clerical profession, he had a sincere conviction. It was, with him, a favourite maxim, that, 'though a minister preach and declaim, with all the eloquence upon earth, he is a hypocrite, unless he clothe the naked, and visit the sick.' Assiduously to instruct the people, in moral and religious knowledge; to procure their regular attendance on divine service; to promote the education of children; to pay attention to the comforts of his parishioners; to prove himself their real friend, by such acts of kindness as his circumstances will permit, — these, he thought, were some of the principal duties to be performed, by a minister of the Gospel. And it was his firm belief, that a conscientious discharge of those duties, on the part of the clergy, would, in a great degree, produce reformation among

the people. Such was the line of conduct, which he had marked out for himself: that he would have religiously adhered to it, I am fully authorized to pronounce, from a knowledge of his steady principles, and humane heart.

To the merits of my valued and lamented SARGINT, your records bear most ample testimony. No member of this assembly, gained so large a portion of its honours: and no member, was more deserving of the honour, which he gained. Interesting and engaging, his oratory never failed to captivate his hearers. Unambitious of rousing the hurricane of stormy passions, he addressed himself to the reason and imagination, by sound argument, and refined wit. Calculated rather to produce delight, than astonishment, his eloquence was mild and dignified, but impressive and convincing. His wit, at once keen and playful, was attended with the uncommon merit, of never hurting any man's personal feelings: his good-nature was never sacrificed to any inferior consideration: and he would have blushed, to receive applause, at the expense of his humanity. His style, neat and elegant, was always happily adapted to his subject; not overladen with ornament, nor yet destitute of the legitimate aids of polished composition. Like his favourite author Addison,

he was natural and easy in his diction; always judicious, and frequently sublime, in his expressions; and his sentiments breathed a pure spirit of benevolence and piety. He devoted much of his time, to the attainment of miscellaneous information; he constantly digested what he read; and it was his practice, to commit his observations and remarks to writing. By this admirable method, he, at once, laid in a valuable store of knowledge; improved his memory; and formed his judgment. His indefatigable perseverance, his frequent exercise in the practice of composition, and above all, his never omitting a single opportunity, of inculcating useful precepts of morality and religion, gave ample promise of his becoming, at some future period, the instructor of his country, the Addison of Ireland.

But extensive as his literary talents and acquirements unquestionably were, they formed the least considerable part of his merit. His character, as an estimable member of society, as a man, as a friend, and as a Christian, will long remain unequalled. In society, he possessed the most uncommon powers of pleasing, and amusing; totally devoid of that forward presumption, which wishes perpetually to take the lead, he was looked up to, in every company, as the

principal supporter of its gaiety and mirth. The brilliant sallies of his wit, the happy variety of his conversation, the open frankness of his manners, and the unaffected kindness of his disposition, gained the admiration of all who knew him; and nothing can more incontestably prove the truth of this observation, than the circumstance, that every person who had the slightest degree of acquaintance with him, has expressed the most sincere sorrow for his death.

As a man, he possessed unshaken integrity, an ardent love of truth, a sincere attachment to his country, and a warm interest in the happiness of his fellow-creatures. Prudent in his personal expenses, he always supported the appearance, and maintained the principles, of a gentleman; whilst, by an exact economy, he was enabled to perform many acts of kindness and generosity, which are usually beyond the reach of young men. One instance, out of many, is worthy of being recorded. At the time, when our brave soldiers were successfully opposing the progress of rebellion, in this kingdom, he devoted a considerable portion of his college emoluments, to the maintenance of their destitute families. The circumstance was known to very few; and it was his wish, that it might remain as much concealed, as possible.

He had, indeed, a most feeling heart. Not confined to any particular class of men, his benevolence was extended to all within his reach. Limited in his power of affording assistance to all who were in want, his wishes to do so, were unbounded. In this city, he was a frequent and active visitor of a very extensive charitable institution; in which, between three and four hundred children are instructed: it was his practice, personally to inspect the progress which these children made; and to distribute amongst the most deserving, as rewards of their diligence, short and amusing books, whose object was the promotion of virtue and religion.

In him, I ever experienced a most sincere and affectionate friend. I never knew a man, who possessed warmer feelings, or a stronger attachment to those, with whom he was connected by the ties of intimacy. Tremblingly alive to their interests, he rejoiced in their success, and participated in their disappointments, as if he himself had been the person principally concerned. His advice, and his assistance, were never withheld, on any occasion; his affectionate remonstrances, have frequently been productive of real utility to his friends; and whatever undertaking had the sanction of his sound judgment, was uniformly attended with success. It should be

mentioned, as a remarkable instance of the remembrance which he cherished, of those friendships which he formed in this University, that, during the height of the Rebellion, at a time, when he was in momentary expectation of being sent upon a dangerous service, he wrote a paper, in which he bequeathed to his particular and early intimates, some of whom were at a considerable distance, a large proportion of his books, as marks of his affection; the paper has been discovered, since his decease; and I have learnt the circumstance, from one of his afflicted family[1].

In his last moments, he was not deserted by his recollection. Affection and piety divided his expiring thoughts. One of the last words he uttered, was the name of REID; anticipating, no doubt, a joyful meeting with him, in that

[1] Since this speech was delivered, I have received the following extract, which is the concluding passage of my poor friend's will. It is an epitome of his character; and affords to those who loved him, the delightful consolation, that he certainly "died the death of the righteous."

'My gratitude to Heaven for singular bounty in giving me such parents and such friends, as I have experienced during my stay in life, shall part me only with my breath; and the idea of leaving such friends, is my only sorrow. — Christianity is my anchor of hope; and, to those, who will take the word of the man who writes at the time I do, I would bequeath my firm belief in Christ's gospel.'

happy eternity, whither, I trust, (to use an expression which you have before heard from this chair) they have been summoned, 'to receive the reward of their beneficence.'

A few words more, and I have done. I have seen my two most valued friends, in the midst of their respective families. I have seen them diffuse heartfelt pleasure, around the happy domestic circle. I have heard their every expression received with approbation, whilst the tear of rapture has superseded the smile of joy. I have been a witness, to their filial piety, and fraternal affection. And never did I see two young men, who appeared so happy in domestic life; so beloving, and beloved; and so delighted, in giving and receiving, those little marks of affectionate attention, which constitute one of the chief pleasures of delicate minds. To them both, may be applied the expression, which the afflicted brother of our lamented Sargint, made use of, respecting him: 'They never gave their families a moment's uneasiness;' for, indeed, in almost every action, they seemed to have this question before their view, — 'Could we act thus in the presence of our parents?'

In private life, amongst their acquaintances, friends, and relations, their loss will be ever most severely felt. But their decease is to be

considered, in the light of a misfortune, to the entire community. That two young men, with talents, virtues, and intentions, such as I have endeavoured to lay before you, should be called away in the prime of life, would, at any period, be a subject of general regret; at the present, it is to be peculiarly lamented. At a time, when all the talents, and all the virtues of the country, are necessary to oppose the progress of vice, and licentiousness, and contempt for all laws, human and divine, — at such an awful, and eventful period, the loss of two young men, whose chief happiness consisted in the discharge of their public and private duties, is a public calamity. The one, actually employed, in promoting, by his precepts and example, the religion of truth; the other, preparing to vindicate the laws of his country, to draw down punishment on vice, and protect the cause of innocence and virtue; both, endued with unbounded affection for their fellow-creatures, and both impressed with a true, and lively sense, of the importance and promises of the Gospel, it is incalculable, what blessed effects might have attended the ministry of the one, and the legal and political career of the other; it is impossible to say, how far their strenuous efforts might have advanced the cause of virtue and religion; how far, they

might have excited others, to dedicate their faculties, to the improvement of those around them, the civilization of their countrymen, and the welfare of their country. Great indeed is the loss which we have sustained; which the University has sustained; and, I may add, which the nation has sustained. But, my friends, it is in your power, to alleviate the loss; it is in your power to become ornaments of society, and benefactors of your country, by following the example of our lamented friends. Persevere, then, I intreat you, in the improvement of your reason; make this assembly, what it ought to be, a school for the refinement of intellect, and the promotion of virtue; be emulous, of distinguishing yourselves in the support of truth; always keeping in view, that, by your exertions here, may be formed, the future supporters of the constitution and liberties of the country; the sage expounders of our laws; the sincere and pious ministers of the Gospel. Let me express my fervent hope, that you will endeavour to tread the same paths of honourable ambition, and to lead the same lives of unassuming virtue, with our two lamented friends; and, to use the words of our departed REID,—'May we find their imitators and equals, in the Historical Society!'

POSTSCRIPT.

THERE are numerous errors and imperfections, in the foregoing pages. But the Author entertains a hope, that his readers will excuse them, when they consider his depressed state of mind, at the time of their composition. He does not look upon them, as published to the world. The solemn duty, of commemorating the talents and virtues, of his two most intimate friends, was intrusted to him by the Historical Society. And, at the request of that Society, the address thus delivered, is now printed; chiefly for the perusal of its members, and of those, who had the happiness of knowing the excellent young men, of whom the world has been so prematurely deprived. Should, however, these pages fall into other hands, the author hopes, that, instead of exciting critical severity, they may be the means of instigating the reader, to imitate those virtues, which, though perhaps unskilfully sketched, have, at least, the merit, of being sketched with a strict regard to truth.

The following pathetic composition is the production of JOHN SARGINT: the last tribute which he paid to the memory of his beloved friend REID; the last effusion, as has been already

mentioned, which flowed from his pen. Written under such circumstances, it cannot fail to be highly interesting; and written as it is, it cannot fail to be universally admired. It is characterized, by that warm and affectionate feeling, which was eminently conspicuous, in its amiable author. And it is highly honourable to both friends: to the one, as being a faithful transcript of his exemplary character; to the other, as being the genuine effusion of pure friendship, and unaffected piety. J. J.

Trin. Coll. 1799.

Yet once more, O ye laurels, and once more,
Ye myrtles brown, with ivy never sere,
I come to pluck your berries, harsh and crude;
And, with forced fingers rude,
Shatter your leaves, before the mellowing year:
Bitter constraint, and sad occasion dear,
Compels me to disturb your season due:
For Lycidas is dead; dead, ere his prime;
Young Lycidas, and hath not left his peer.

MILTON.

I was yesterday employed, in turning over the various heap of papers, which compose my *Registry*. It was the first time that I had courage to look into it, since the death of my beloved LYCIDAS; and I appeared to myself, like a sad, deserted brother, who searches, with eager desire, for some memorial of him whom he has lost for ever. The traces of that hand, which is now cold, presented themselves incessantly to my view. Every paper, which I fondly perused, contained the same generous sentiments, the same virtuous effusions, the same energy and talent, which adorned the character of this amiable young man. It was a source of great satisfaction to me, that, as time can never efface

from my memory, his manner and appearance, so, here I had preserved an unfading image of his mind. Whilst I was thus indulging my feelings with the recollection of departed excellence, his beneficent countenance was before me; and with that eye, which spoke good-will, and gentleness, and love, he looked upon me, and seemed to say,—'You have not forgot your friend.'

In another part of my speculations, I arraigned the injustice, which is exercised towards the character of those, who are called from amongst us. The Hero and the Statesman, who are often seen, through the medium of policy, noble and exalted, but, in the unprejudiced mirror of truth, appear stained with vice, and polluted with the whispered curses of the world, descend, in pomp and majesty, to the earth, and their names are consecrated, by public praise: while virtue, which walked in the middle road of life, is scarcely regretted, when it departs from the world; or is, at best, remembered but in the hearts of a lamenting few. Here, Lycidas! thou canst never die! Here, thou humble and dauntless follower of the Gospel, whose short life was an age of exertion, thou shalt be embalmed! 'Time, with his destroying scythe, may mow the works of glory down;' danger and national despair, may continue to darken our prospects, and to excite

our fears; yet, here will I raise a peaceful altar to thy virtues; and when the intermitting solicitude of the world's care shall give me leisure, — I will repair to this monument, which an unskilful hand hath formed; and I will pay to thee the sacrifice, of my sorrows and of my tears.

From the day on which our acquaintance first began, I observed in Lycidas, that prepossessing manner, which never fails to interest us in its favour. Every hour convinced me, more and more, that I had not been deceived in the opinion, which I formed of him; and with pride, and satisfaction, I soon ranked him amongst those few friends, who were nearest to my heart. How frequently, have we walked into the fields, to indulge our mutual desire, for meditation, and retirement. How often, have we sought for that society, in which, the mind may be exercised, and the body uninjured; in which, honest, and open communication of thought, banish every restraint; where conviviality is not drunkenness, and conversation is not profaneness. How often have we — but the memory of such hours is not to be encouraged; they were part of that happy season of youth, in which our dearest connections were formed; they were the joyous hey-day of life, in which the care and turmoil of the world,

never found entrance, to disturb or embitter our reflections. In the race which was then before us, we ran side by side. Together, have we climbed the regions of the Heavens, where Astronomy has opened, to man's understanding, the mystery of creative wisdom; and brought to his view the whole expanse, in which the luminaries of the sky 'run their course rejoicing.' Together, have we traversed the intricacies of the human mind; and the admirable, steadfast principles, upon which this material world is directed, secured, and set in motion. Or, following the favourite study of his superior mind, we have forsaken the other parts of creation, and concentrated our thoughts upon man; the last, best work of Omnipotence. Whilst we were, thus, companions in the way of science, and intellectual improvement, — our wishes, our desires, were the same; and, with truth, and sorrow, I can declare, that there never was an intermission in our friendship. He has reached the goal which is held up to the good man's ambition, whose prize is not confined to this world. To me, he has left a long, and solitary course; until, by an imitation of his virtues, his benevolence, his piety, — I can so far shake off myself, as to be worthy of being admitted into his society. Happy prospect!

which my imagination loves to indulge: yes, cold philosophers, the spirits of friends may, and will meet, hereafter; the boasted refinement of your doctrines, and the coarseness of your lives, are not to be compared to the consoling thought, that there will be a day, when friendship shall again unite, those who were united here.

If there be a reward in the distribution of eternal justice, for filial piety; for religion unfeigned; for benevolence, extensive as the human race: — if there be a blessing reserved for him, who was a comfort to the grey head, and a staff to the declining age of a father, — before this time, he has received it tenfold.

There was not, in his whole life and conversation, a principle illiberal, or prejudiced; every thing was open, generous, amiable. To do good, he entered into the ministry of the Gospel: for he had no hope of success, but that of winning souls to heaven. It was not from a prior determination, ‘ of making God's work a sinecure;’ of reclining, in luxurious ease, whilst ‘ the hungry sheep looked up, and were not fed,’ that he became the ambassador of peace. Even that competency, which every man sighs for, whilst he travels here below, could hardly be expected, by the virtuous Lycidas. In the vineyard of the Gospel, his venerable father had lived for

thirty years; and endured the toil and heat of the day, neglected and unknown. No paltry view of emolument, given indiscriminately, and often undeserved; no expectation from the great, or promise of patronage, could tempt him to cross the threshold of propriety; or to violate those principles, upon which, he resolved to build a glorious character. Born to retrieve the sinking name of a minister of religion, he was undismayed in his warfare with the world; its wickedness, and its allurements, have been exchanged, for the presence of his Maker.

Such was the friend, whom I have lost for ever; such was the unwearied champion, whom Christianity has to lament; and such the brilliant ornament, which is prematurely torn from society.

Can I ever forget, the strength of his understanding, the unpresuming rectitude of his mind? Can I ever efface from my memory, those hours, devoted to moral and generous studies; in which, the youth of this country, have listened to his arguments, admired his imagination, and improved by his eloquence? Every word was the language of his heart; and he who speaks from the heart, must be eloquent. The great questions, of abstract knowledge, or, of legislation, were accessible to his investigating mind; and the

close, difficult inquiry, was always enlightened by the brilliancy of a fancy, corrected by judgment.

Comfort yourself, father of such a son, by the consideration of that fame, which he has left behind, and of that immortality, into which he has been received. Be not afflicted, you who were the close companions of his hours, the partners of his affection ; he has fled from the society of men, to enjoy the approbation of God. Remember him. I will remember him, for ever ; and when his image returns, each day, and each hour, before my view, I will pause from the care of the world, and say: "It was thou; my companion, my guide, and mine own familiar friend ; we took sweet counsel together, and walked in the house of God, as friends."

A

LETTER

TO

A YOUNG CLERGYMAN

ON

THE SUBJECT OF

FASHIONABLE AMUSEMENTS.

PRIVATE IMPRESSION.

DUBLIN. — MDCCCVIII.

REPRINTED.

LONDON. — MDCCCXXX.

A LETTER, &c.

Cashel, Feb. 8, 1808.

MY DEAR SIR,

I CANNOT remove from this place, without taking leave of you on paper, though prevented from doing so in person; particularly, as I have matters to talk about, of no slight importance, and which have occasioned me no little thought.

It has given me deep concern, that you were present at Mrs. ———'s ball. I had indulged expectations, too sanguine, as the event proves, that you possessed sufficient steadiness and resolution, to act upon, what, I know, must be your inward conviction, respecting the common amusements of the world. The utter incompatibility of such tumultuous gaieties, with Christian seriousness, you should be, at least, as well aware of, as I can possibly be. For such scenes, you can have no relish; they must be to you as a strange and unnatural element.

Why, then, should you sanction them, by your presence? Why should you, thus, do violence to your principles, and your feelings? And why, thus, contradict, by your practice, without even the shadow of rational inducement, the general tenour of your doctrine from the pulpit?

Perhaps, my dear Sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied, in attachment to the amusements of the present day. The grossest idolatry, did not, more effectually, defraud the one true God, of the worship that was due to Him, as a providential and moral governor, than attachment to such amusements, precludes devotedness of heart to the same gracious being, as the source and centre of all true happiness. This will appear, upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is labouring, are all so many indications, that something is wanting, which the world cannot give; are all kindly meant, to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter-scheme, by which, people

are enabled, at least for a time, to get rid of themselves; and are, thus, kept from earnestly, and devotedly, betaking themselves to God, as their light, their life, and the very joy of their heart? Now, if these things be so, it inevitably follows, that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt, that the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls capable of God, are seduced to 'prop up a frail and feverish being,' by those wretched shifts, and expedients, which are miscalled the innocent pleasures of life.

Observe, that I presume not, in this matter, to judge the mass of society. Before a far different tribunal, it must stand or fall. Great multitudes unquestionably err, through ignorance. And, as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable, that He now winks at the subtler idolatry of mere professing, or of imperfectly informed Christians. It is, however, a most instructive fact, that, against the idolatry of His own people, — of those who had been taught to know, and trained to adore Him, His denunciations and inflictions were tremendously severe. A most instructive fact: for it follows, by inevitable consequence, that

they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world; or, in any degree, countenance a system, which goes to shut out God from the heart.

What estimate the sacred writers formed, of such enjoyments as the world delights in, it is needless for me to state. Let me barely direct your attention, to that passage of Isaiah: — "The harp, and the viol, and the tabor, and the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands:" and that other of Amos, "They chaunt to the sound of the viol, and invent to themselves instruments of musick," &c. — The sequel is, doubtless, familiar to your mind; and it is awfully decisive.

How different the picture, given, by the last of the prophets, in that lovely passage, where he describes the intercourse of good men, in times of public calamity; in times, not unlike the present! "Then they that feared the Lord, spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before Him, for them that feared the Lord, and that thought of His name: and they shall be mine, saith the Lord of Hosts,

in that day when I make up my jewels." — It would be trifling with a serious subject, to ask, is this the manner of communication that prevails, in scenes of tumultuous gaiety? But, it may be fairly inquired, would not such conversation be incompatible, with the whole scope and character of these assemblies? Nay, would it not, amidst such concomitants, be justly accounted, at once, ridiculous and profane? Can a Christian, then, (I use the term in its highest, and only adequate, sense,) can a Christian, consistently, and conscientiously, frequent meetings, which, by their very nature, exclude those topics, which should be habitually present with us; and of which, we are not only to think, but also to speak, "when we sit in the house, and when we walk by the way; when we lie down, and when we rise up?"

Thus far, I have merely considered the case of any serious Christian. But, how transcendent is the obligation, how solemn the responsibility, of a Christian teacher! When our Lord, in his divine Sermon, exhorts his followers to "enter in at the strait gate," He immediately subjoins this most significant warning, "Beware of false prophets:" intimating what the experience of eighteen centuries has but too abundantly confirmed, that the most effectual obstacles in the way of strict

religion, and the most dangerous seductives to a careless and secular mode of living, would be furnished, by the erroneous doctrine and example, of religious instructors. The "wide gate, and the broad way," may be fairly taken to signify, the way of the world. And since it is notorious, that tumultuous gaieties constitute the chief occupation of this frequented road, and are the great allurements, which induce multitudes to choose it, what can be, more emphatically, the duty of a Christian minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he, more fatally, betray the holy cause, which he has been solemnly set apart to defend, than by a weak and dastardly compliance, with the ruinous practices of the world? I use strong language. I can employ no other, to do common justice to what I feel. And I am conscious, that my words fall infinitely short of the mischief, which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank-note, or to rob on the highway, the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not, then, be 'Exemplar vitiis imitabile.' His conduct would be reprobated; his character would be stigma-

tized; his life would be forfeited to the laws of his country; but Christianity would remain, uninjured and unblenched. On the other hand, it should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary, a minister, is in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement, would give little for the testimony of half-a-score buck parsons: but a sober, serious, correct clergyman, is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unfanatical religion. His very virtues will be pressed into the service of vice; his piety itself, will, by an ingenious, but not unusual artifice, be employed to raise recruits for the next campaign of pleasure; and to swell the muster-roll of dissipation. I do by no means speak at random. These things, I have seen and heard. I myself, have been assailed with arguments, drawn from the example of 'clergymen, who were at once good and pleasant; whose zeal and charity were exemplary; and, yet, they did not scruple to promote the innocent gaieties of life.' And well do I know, that such specious examples, have decided many a

wavering heart, to chuse this world for its portion. This, indeed, is perfectly natural. Suppose an amiable, and religiously-disposed young person, for the first time in her life, introduced into a ball-room ; 'half pleased, and half afraid [1];' hesitating between God, and the world ; now, resolving to withdraw from those vanities, which, at her baptism, she promised to renounce ; now, tempted to mingle with the crowd, and to do like other people. — Suppose, that, at this critical moment of suspense, she should spy out, in the giddy throng, a clergyman ; a respectable clergyman ; a man, beloved for his virtues, and revered for his piety, — would not this be decisive, would it not fatally turn the balance ? I must soberly pronounce, that, in such circumstances, the weight of such an example, would be next to irresistible ; and it is easier to imagine, than to state, how tremendous may be the consequences, in this life, and in that which is to come.

In these views, I am by no means singular. They are entertained, by some of the most judicious among our common friends. They are the views, also, of our excellent diocesan [2]. And

[1] Pleasures of Memory.

[2] [And so they continued to the end. Archbishop Brodrick saw, and approved, this letter.]

I had indulged a very delightful hope, that they were becoming the views of many of our brother-clergymen, in this diocese. The truth is, I had almost ventured, to anticipate the growth, and the diffusion, of a higher principle, than commonly prevails, even in the religious world; a union of strict, spiritual religion, with a rational, and somewhat philosophic, temperament of mind; a separation from the world, more complete, because more interior, more penetrative, because less palpable, than has been hitherto attained, by the most systematic plans of external seclusion. In these latter, there has ever been a disposition, by a departure from the ordinary modes of life, literally to cut off the right hand, and pluck out the right eye; whilst we, I fondly hoped, were, at least, in progress towards a spiritual excision, of whatever was inconsistent with genuine Christianity. By carrying common sense, rationality, and discreet cheerfulness, along with us, I did expect, that we might, in time, recommend serious religion, to the judgement and taste, no less than to the hearts and consciences, of those around us: whilst, by a degree of firmness, in abstinence from all clearly secular compliances, at least equal to that, of the most rigid sectaries, we might put to silence all religionists, that are unfriendly to our esta-

blishment. These things, however, cannot be, if we yield one atom of our religious strictness. In matters decidedly indifferent, it is, indeed, right, that we should conform to the usages of civilized life. Good sense and Christian charity, require this at our hands. Thus, we may please our brethren, for their good, to edification; and of this judicious, and amiable conformity, we have an exquisite model, in Him who was our great example. But, wherever conscience and religion are concerned, as they essentially are, in this point of Amusements, our line of duty is clear, and unequivocal: "Come out from among them, — be ye separate," is the language of Scripture; and I appeal to yourself, whether, in this instance, it is not also the language of conscience, of feeling, and of all that is spiritual within us. I shall only add, that the case of all, who stifle this voice, is singularly awful.

You, my dear Sir, have been settled in a neighbourhood, where there is much that is amiable, and respectable. In all the gentry, there is a regard for religion; in some, possibly, there is an incipient disposition to come within its higher influences. I know not many spheres, in which a few wise and pious clergymen might be more usefully employed. Much might be done, to raise the tone of society; much, to

infuse deeper principles ; much, to lead people from outward to inward religion. But, it must be evident, that such services can never be performed by clergymen, who go to balls. Such, indeed, may assist in maintaining external decorum ; they may promote schemes of beneficence ; they may engage the gentry to disseminate the Scriptures, to circulate religious tracts, to establish schools, perhaps, even, to institute family prayer. But, I must repeat, that clergymen who go to balls cannot carry along with them, and cannot leave behind them, the deep religion of the heart. Those of our profession, who know nothing of this high and holy department, will, of course, be little solicitous to maintain that strictness, which it indispensably requires. And they, possibly, may take the liberties in question, without either making themselves worse, or marring any objects which they can pursue. But they who are, in any degree, called to officiate in, what we may term, this Holy of Holies, should be cautious, even to jealousy, that they lose not their vantage ground ; that they swerve not an inch, from their peculiar and appropriate calling ; " Ye are the light of the world," said our blessed Lord, " but if the light that is in you, be darkness, How great is that darkness !"

On the whole, my advice to you, is, to accept, with cheerfulness, the civilities of the surrounding gentry; but always within certain limits. Never, on any account, to go, where amusement is the avowed, ostensible purpose of the meeting; and if, at a place, where you may be engaged to dine and sleep, cards or dancing should be introduced, to show, that, in such things, you, from principle, take no part. In a family circle, or where a few friends may be engaged to dine, (which I look upon to be a fair and proper mode, of maintaining the charities of life,) I conceive, it is our duty, to be as cheerful and entertaining as we can; always endeavouring to make our powers of pleasing, subservient to the best purpose. By judicious management, we may, thus, render deep truth attractive and delightful; and engage people to become pious, through the medium of taste itself, and on the principle of voluptuaries.

But I feel, that I have enlarged too much. I trust you will receive what I have taken the liberty of saying, as a proof of my sincere interest in your welfare. You are a stranger, in a strange land: and as such, I feel you to be a brother. I am, myself, but young, and not very experienced; but, as I am somewhat more advanced than you, I offer that advice, which,

in similiar circumstances, I should thankfully receive. If it prove of any service, I shall be deeply gratified; for then my purpose will be effectually answered.

I am, dear Sir, &c. &c. &c.

JOHN JEBB.

To the Rev. ——

THE

HOMILIES CONSIDERED;

IN

A LETTER

TO

THE REV. C. R. ELRINGTON, D.D. M.R.I.A.,

FELLOW OF TRINITY COLLEGE, DUBLIN.

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BISHOP OF LIMERICK, ARDFERT AND AGHADOE.

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A LETTER, &c.

Palace, Limerick, Jan. 28. 1826.

MY DEAR SIR,

In the 'Appendix to the first Report of the Commissioners on Education in Ireland, ordered by the House of Commons to be printed, 3d June, 1825,' there are two questions, and two answers, respecting which I beg leave to trouble you with some observations. The passages occur in the examination of the Very Rev. Dean Graves: App. page 371. But, to save you the pains of reference, I will transcribe the words.

'*Q.* Do not the Clergymen of the Church of England subscribe to the doctrines of the Homilies, as well as the Articles of Religion?

'*A.* Most undoubtedly.

'*Q.* Do you conceive yourself, that any au-

thority, be it what it may, or where it may, that pronounced the Homilies of the Church of England unfit for any member of the Church of England, is a proper authority to determine what other works may be of a heterodox or sectarian description, or too warm, as you stated?

'*A.* I consider, that any person offering that opinion committed a great error upon that; and I should disregard his judgment upon other things.'

The origin and object of these questions and answers you are well aware of. They relate to a decision of the 'Association for discountenancing Vice,' &c.—founded on the previous recommendation of its Committee of Tracts; that the Homilies should not be distributed, by that body, *as a catechetical premium to children.* Now, as I happened, at the time when that recommendation was given, to be a member of the Committee of Tracts; as I sat, at the particular meeting in which this question was discussed; as I then coincided in opinion, with the great majority of the Committee; and, as I still hold that opinion to be sound, wise, and in no degree at variance with the principles of the United Church of England and Ireland,—I feel it my duty, to provide some record, of the reasons which then actuated, and still actuate me: and

I know not the person, with whom this record can more properly be lodged, than with you, my dear Sir, both as a friend, and as a fellow-committee-man.

The questions of the Royal Commissioners, and the answers of the Dean of Ardagh, necessarily fix our attention upon two subjects of inquiry; and these two subjects, comprize every thing, that it seems proper for me now to say. You will oblige me, therefore, by considering, along with me,

I. The kind and degree of authority given, by the Church of England, to the Books of Homilies: and,
II. The eligibility of distributing those books, at the present day, among children, as catechetical premiums; especially in a country circumstanced as Ireland is.

I. *First*, then, were I asked the question, whether the Clergymen of the Church of England subscribe to the doctrines of the Homilies, as well as to the Articles of Religion, I should, in sincerity and truth, be obliged to reply, most undoubtedly *not* [1]. Neither at ordination, nor

[1] It may not be amiss, here to strengthen myself by one or two grave authorities:—

'If

upon collation or institution to benefices, nor at any other period, is any such subscription required of the Clergy.

And here, on the very threshold of the subject, we cannot help remarking a broad distinction, in the degree of authority attributed by our Church, to the Liturgy, the Articles, and the Books of Homilies, respectively. To the Liturgy, all beneficed Clergymen are bound, within a limited period after institution or collation, openly and publicly, before the congregation to which they have been appointed ministers, to declare their unfeigned assent and consent. To the Articles, the Clergy are obliged, at various times, and on different occasions, solemnly to subscribe. But, however valuable and venerable the Homilies unquestionably are, we do not find them treated with any

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'If we even *subscribed* to the Homilies, which we *do not*.' —Dr. Hey. *Norrisian Lect.* vol. iv. p. 468.

'The two Books of Homilies, written at different periods, were never imposed by our Church upon her respective members, as specific rules of faith . . . . . Should they, in any instance, prove to be at variance with our Liturgy, it would not, I conceive, be difficult to determine, in which of the two compositions the true creed of our Church is to be found.' — Archb. Laurence. *Doc. of Ch. of Eng. on Baptism*, p. 65.

such distinction: and, by the simple fact, that no provision is made for their being signed, subscribed, or solemnly assented to, they are placed in an immeasurably lower grade, than the other formularies. It is, indeed, asserted, in the Thirty-fifth Article, that 'the second Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times,' [the times in which it was prepared and published,] 'as doth the former Book of Homilies:'—and, in subscribing to the Articles, every Clergyman admits the truth of this assertion. But the assertion itself is both limited and guarded; and is very different from that full assurance and conviction, expressed by the Church, and demanded in her ministers, respecting both our Articles and Liturgy. As to the Articles, no person in Ireland can be 'received into the ministry, nor admitted to any ecclesiastical living, nor permitted to preach, read, lecture, catechize, or administer the sacraments, unless he shall first, by subscription, declare his consent to the first four Canons:' (*Irish Canons*, xxxii.) and the first of these Canons not only receives and approves the Articles of Religion, but, thus ordains:—'If any shall hereafter affirm, that *any* of those Articles are *in any part*, superstitious or *erroneous*, or such as he

may not with a good conscience subscribe unto, *let him be excommunicated.*' As to the Liturgy, no person in Ireland, can hold an ecclesiastical benefice, who does not, within a certain limited time, make this solemn profession: — 'I do here declare my unfeigned assent and consent, to *all and every thing*, contained and prescribed in and by the book, entituled, the Book of Common Prayer,' &c. Compared with this negation of error *in any part*, with this maintenance and assertion of *all and every thing*, on the one hand in our Articles, and on the other hand in the *Book of Common Prayer*, how cautious, how restricted, how modest, is the praise given to the two *Books of Homilies?* — merely, that they 'contain a godly and wholesome doctrine, and necessary for these times.' — 'Take the words literally,' says Dr. Hey, 'and it is enough, if piety and virtue are inculcated in two pages, though all the rest be worthless and insipid, or even foolish.' But it is not my wish, any more than it was the wish of this learned man, thus to special plead upon the words of the Article. I take them in, what appears to me, their full extent and meaning; and so doing, I conceive the framers of our Articles merely to have asserted, that the Homilies, generally speaking, contained religious and moral instruc-

tion, good, and salutary, and necessary to be so administered, under the peculiar circumstances of their own times. A fair and rational illustration of the matter was given by Dr. Hey; which, I think, may be safely adopted: 'Suppose you had been hearing a sermon, might you not say of it naturally, — our preacher gave us a very *good sermon* to-day, in a spirit of true *piety* and *virtue;* I hope his hearers will reflect upon it. — That reconciliation of St. Paul and St. James, though a sensible one, was not the very best, in my judgment: but the sermon was a very *good* and *useful* sermon. — Such seems to be the meaning of the account, which our Article gives of our Homilies. It cannot mean, that they are totally perfect, unexceptionable, such as can never be improved upon by the human understanding. Indeed, the character given of them shews great moderation; especially considering how very good they must appear when new.' — *Lectures*, vol. iv. p. 463.

This moderation of praise, this humility of pretension, on behalf of the Homilies, would appear, or I greatly mistake, to have been *deliberately*, and *of set purpose*, adopted by our Elizabethan Reformers. Certain it is, that they materially receded from the lofty claims of their Edwardian predecessors: a fact this, which may

be sufficiently established, by two instances of very significant variation, between the Articles of Edward VI. in 1552, and those of Elizabeth in 1562. If, as is generally supposed, Cranmer himself drew up the first Book of Homilies, it may not be uncharitable to conjecture, that a *parental feeling* found its way into *his* Articles. I shall quote the instances from both formularies, in the Latin originals: —

Art. Edw. vi. 1552.	Art. Elizab. 1562. 11 Art.
De hominis justificatione.	*De hominis justificatione.*
Justificatio ex solâ fide Jesu Christi, *eo sensu quo in homilia de justificatione explicatur*, est certissima et saluberrima Christianorum doctrina.	Tantum propter meritum Domini, ac servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur. Quare solâ fide nos justificari, doctrina est saluberrima, ac consolationis plenissima, *ut in homilia de justificatione hominis, fusius explicatur.*

Here Cranmer and his coadjutors, instead of succinctly defining the doctrine of the Church, respecting the justification of man, obliged inquirers to range at large through an entire Homily, for a definition; and imposed on all, who should subscribe the Articles, the necessity of receiving the doctrine '*in that sense in which*

it is explained in the Homily of Justification.' Thus, in fact, the whole Homily was made an Article; and an Article most inconveniently and perplexingly long: not to mention the unfitness of a popular discourse, to define the limits of so nice and difficult a question.

The Elizabethan Reformers judged more wisely: in this, as in many other particulars, the interval of ten years seems not to have been lost upon them. They briefly and clearly laid down the doctrine, in the Article itself; and referred to the Homily, not for a definition, but for 'a more large expression' or explication, not of 'justification by faith only,' but of the 'wholesomeness and comfortableness' of that doctrine[1]. That is, in other words, they referred to the Homily, not as an authoritative standard of Christian

[1] In the Latin Article, there is a seeming ambiguity. The words 'ut fusius explicatur,' might be taken either *impersonally*, or with reference to '*doctrina.*' But the phrase is determined to the former sense, by the English Article. We there read, not 'as *it* [the doctrine] more largely is expressed,' but impersonally, 'as more largely is expressed.' Therefore Dr. Hey has committed an error in saying, 'We are called upon to declare, that the Homily expresses *the doctrine* more fully, than the Article.' What we are called upon to declare, is, that the Homily expresses the *wholesomeness* and *comfort* of the doctrine, more fully, than the Article expresses them.

faith, but as an instructive practical sermon, which derives Christian health and consolation, from a leading Christian doctrine.

The preceding extracts respect the authority of a single Homily: those which follow, throw light upon the relative authority attributed, by the two sets of our Reformers, to the whole body of Homilies, as it existed in their respective times: —

Art. Edw. vi. 1552. *Homiliæ.*	Art. Elizab. 1562. 35 Art. *De Homiliis.*
Homiliæ nuper *Ecclesiæ Anglicanæ per injunctiones regias traditæ atque commendatæ,* piæ sunt atque salutares, *doctrinamque ab omnibus amplectendam* continent: quare populo diligenter, expedite, clareque recitandæ sunt.	Tomus secundus Homiliarum, quarum singulos titulos huic articulo subjunximus, continet piam et salutarem doctrinam, et *his temporibus necessariam,* non minus quam primus Tomus Homiliarum, *quæ editæ sunt tempore Edwardi sexti*; itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

The alterations here, are most significant: they *must* have been intended as corrections, and certainly very important ones, of the earlier document. In the Articles of Edward, the *royal injunctions* by which the Homilies were delivered and *commended to the Church*, are studiously put forward; in the Articles of Elizabeth, the expres-

sion merely is, — 'which were set forth in the time of Edward the sixth;' no mention of '*royal injunctions*,' none, of '*commendation to the English Church*[1].' In the articles of Edward, the whole Homilies, collectively and at large, are styled 'godly and wholesome;' in the Articles of Elizabeth, it is only said, that they '*contain* a godly and wholesome doctrine.' In the articles of Edward, it is pronounced, that they 'contain a doctrine *to be embraced by all*;' in the Articles of Elizabeth, this ascription of universal authority is wholly omitted; — while, on the other hand, the following limitation, not to be found in Edward's Articles, is inserted in those of Elizabeth, (not, we may be sure, without a weighty reason,) — '*and necessary for these times*.' On these variations, it were superfluous to enlarge: they mark, as clearly as human words can mark, that, while the Elizabethan Reformers thought highly (and to think justly, they must have thought no other-

[1] It is not unusual to style these formularies, 'The Homilies of the Church of England.' This title is unsanctioned. The proper one is 'Sermons or Homilies appointed to be read in churches, in the time of Queen Elizabeth of famous memory.' The misnomer is, by no means, trivial in its consequences. The former title seems to recognize the Homilies, as authoritative documents of our Church: the latter styles them, as they should be styled, *Sermons, to be read;* NOT *authorities, to be alleged and deferred to.*

wise than highly,) of the *two* Books of Homilies, — they thought *less* highly of *them conjointly*, than their predecessors did of the *first book singly*. In general, the alterations detract from the authority before ascribed to these formularies: and the added clause, in particular, would seem to intimate, that a change of circumstances was *foreseen;* a change which might supersede the *necessity* of using the Homilies, as a substitute for the preaching of able licensed ministers. For why talk of *these times* as involving a *necessity*, if *other times* were not contemplated, when the *necessity* might *cease?*

And here, it may not be improper, for the better understanding of the use, purpose, and authority of the Homilies, to enter, with some minuteness, into the history of their rise. In doing so, I shall borrow a few introductory sentences from Dr. Hey. — *Lect.* vol. iv. p. 457, &c.

'The ancient Greek Fathers, Chrysostom, Basil, &c. used to preach plain discourses to the people; and the proper name for such a discourse was Ὁμιλια. *Sermo* answers to it in Latin; neither word implies any thing refined or elaborate: but each rather denotes familiar and popular discourse. And such all *sermons* ad Populum should be.

'In later times, the word *Homily* signifies a

popular discourse or sermon, regularly composed; but it includes the additional idea, of being publicly read, and professedly, by one who was not the author. Those of which we usually speak, are supposed to have been published by *authority*.

'*Sparrow*, in his Rationale, p. 223, says, that by a council at *Vaison* (Conc. Vas.) in France, in case of the Priest's sickness, &c. the *Deacon* was ordered to read the Homilies of the Holy Fathers.' [By the by, Dr. Hey doubts whether this was the council of 442, or 529; but *conjectures*, the latter: his conjecture was right.]

'We are told, that, in the ninth century, so large a number of what we should now call Homilies, as 209, were composed by our countryman *Alcuin*, Preceptor to Charlemagne, and used as ours were intended to be.'

But, at the time of our English Reformation, the need of such helps was extreme. The ignorance, the indolence, and the secularity, of the Romish priesthood, were lamentable: and much time must, of necessity, have elapsed, before a body of sufficient teachers could be trained, for the instruction of the people. In the interim, expedients, of some kind or another, were indispensable: we are, accordingly, told by Strype — [Eccl. Mem. Edit. Oxf. 1822,

vol. vi. p. 157.] that 'Many laymen, and such as had followed secular callings, were ordained ministers: — namely, such as could read well, and were pious, and of sober conversation, to serve in some of the parish churches *for the present necessity*.' And, in the reign of Elizabeth, Dean Nowell, in his Confutation of Dorman, states, that they were '*forced*, of *mere necessity*, to supply some small cures, with *honest artificers*.' In this state of things, it is not wonderful, that those *qualified*, and those *allowed*, to preach, were few; 'considering,' (as Heylin well expresses it, Life of Laud, p. 8.) 'that every man that could pronounce well, was not found able to indite; and every man that could indite, was not to be trusted in a business of such weight and moment.' We are told by Mr. Neal, [Hist. of Puritans, i. 320, as quoted by Dr. Hey,] that, in the time of Elizabeth, there were 8000 parishes that had no preaching ministers; in this, I suppose, there is much exaggeration: still, the evil was then great; and, at an earlier period, it was greater. Hence the *necessity*, as during the sixth and ninth centuries, of appointing HOMILIES to be *read* in the Churches, by those who *could not preach*, or who *might have preached injuriously*. In the year 1542, Henry VIII. proposed in convocation, that a collection

of Homilies should be provided, 'to make *a stay* of such *errors* as were *then* by *ignorant preachers* spread among the people:' [Strype's Cranmer, Edit. Oxf. 1812, p. 211.] the proposal, however, was not then acted upon. In the year 1547, through the active exertions, and, it is generally believed, chiefly by the pen, of Archbishop Cranmer, the first book of English Homilies was composed, and copies of it were diligently distributed through the nation. In the same year, appeared the 'Injunctions' of Edward VI.; among these the following is to be remarked:— 'Because, *through lack of preachers* in many places of the king's realms and dominions, the people *continue in ignorance and blindness*, all parsons, vicars, and curates, shall read in the churches every Sunday, one of the Homilies which are and shall be set forth, for the same purpose, by the king's authority.' [Wilkins, Conc. Mag. Brit. vol. iv. p. 8.] From the outset, it appears, by the language of this royal injunction, the Homilies were no more than a *temporary* expedient, to supply a *temporary* want: but so general, at that time, was the want, that the Homilies were looked to *then*, as an *universal* substitute for sermons: ALL parsons, vicars, and curates, were enjoined, each to *read a homily* every Sunday; *none* were directed to

preach a sermon. The prospect soon appears to brighten: — in the Liturgy, *first* Book of Edward VI. 1549, the rubric after the Nicene Creed directs, that, 'after the Creed ended, shall follow the *sermon*, or homily, or some one portion of one of the Homilies, as they shall be hereafter divided.' Here, manifestly, appears a *growth* of hope: it is expected, that, in *some* parishes, qualified preachers may be found; therefore, 'the sermon' is mentioned; but still, the Homilies are dwelt upon, as the *then prevailing form* of popular instruction. In the *second* Book of Edward, 1552, there seems to be a further advance; the rubric there stands thus: — 'After the Creed, *if there be no sermon*, shall follow one of the Homilies already set forth, or hereafter to be set forth, by common authority.' Here, the *provisional* intent of the Homilies clearly comes out: *if a sermon can be preached*, there is *not* a *homily* to be *read;* the sermon is made the rule, the homily the exception. But, in the beginning of the reign of James I. the increased supply of competent preachers, and the preference consequently given to sermons, above Homilies, stand forth yet more prominently. To establish the fact, we need but cite three of the English canons of 1603; — still, be it observed, the standing law of the English Church: —

CANON XLV.

Every beneficed man, *allowed to be a preacher*, and residing on his benefice, having no lawful impediment, shall in his own cure, or in some other church or chapel, where he may conveniently, near adjoining (where no preacher is) *preach one sermon every Sunday of the year;* wherein he shall soberly and sincerely divide the Word of Truth, to the glory of God, and to the best edification of the people.

CANON XLVI.

Every beneficed man, NOT *allowed to be a preacher*, shall procure *sermons to be preached* in his cure *once in every month at the least*, by *preachers lawfully licensed*, if his living, in the judgment of the ordinary, will be able to bear it. And upon every Sunday, when there shall *not* be a *sermon preached* in his cure, he or his Curate shall *read some one of the Homilies* prescribed, or to be precribed by authority, to the intents aforesaid.

CANON XLVII.

Every beneficed man, licensed by the laws of this realm, upon urgent occasions of other service, not to reside upon his benefice, shall cause his cure to be supplied by *a Curate that is*

a sufficient and licensed preacher, if the worth of the benefice will bear it. But whosoever hath two benefices, shall maintain a *preacher licensed*, in the benefice where he doth not reside, *except* he *preach himself* at *both* of them usually.

Whoever attentively reads these canons, especially the clauses which I have marked emphatically, will allow, that here, at least, there is no ambiguity. The preference given to *any* sermon, preached by any licensed preacher, above *any of* the Homilies, is most unquestionable and decided. Every *allowed preacher*, resident on his benefice, MUST *preach a sermon*, every Sunday in the year; the choice is not reserved to him, of *reading a Homily*. Every beneficed Clergyman, *not* allowed as a preacher, but resident, *must* provide a *licensed* substitute to *preach*, at least once a month in his stead; and it is only when such assistance cannot be procured, that he is permitted to read a Homily. And lastly, he that is beneficed, but non-resident, *must* have a Curate *able* and *licensed* to *preach: nor is there*, in this case, *any allowance of Homilies to be read.*

This detailed statement, I fear, has been tedious; but I trust it may not be altogether useless: thus much, at least, it will serve to show, that the provision of Homilies was but a tem-

porary provision, to meet a temporary exigence; that, as the exigency became less urgent, the expedient was less frequently resorted to; and that the rulers of the Church were pressing onward, so far as a sound discretion would allow, and hastening to the time, when *all ministers* might be *sufficient preachers;* and when the use of *Homilies* might be *virtually abolished* in the churches.

We can, now, be at no loss, respecting the true meaning of a clause, which I have more than once adverted to: — 'and necessary for these times.' — A *doctrine, doctrina,* a *method of teaching,* necessary for the beginning of Queen Elizabeth's reign. From that time, the necessity appears to have been gradually diminishing; and the very introduction of this clause into the Article, goes to prove, that the framers foresaw the termination of the necessity altogether. The substitution in Elizabeth's Article, of the '*his temporibus necessariam*' for the '*ab omnibus amplectendam,*' in the Article of Edward, here recurs to one's mind, with additional force. It needs must be, that the sagacious men who made the change, made it with their eyes fully open to its magnitude, and with good causes for its adoption:— and among those causes, may we not fairly assign a probable place to the consideration, that the '*ab omnibus amplectendam*' clause,

would fetter all future generations, while the substituted '*his temporibus necessariam*,' would leave posterity free and unencumbered? It is a sensible and pertinent observation of Dr. Hey, 'on the word *necessary*, that it seems to imply what we call *a case of necessity*; the nature of which is, to occasion certain measures for a time, and to have them left off, when the necessity ceases [1].' — *Lect.* vol. iv. p. 464.

How early the measure came to be disused, of reading the Homilies in churches, may be inferred from the testimony of Dr. Nichols, in his

[1] It was foolishly contended, by a writer in the Monthly Review for September, 1790, pp. 100, 360. that the words *these times*, should be understood by each subscriber, of *his own time*. This interpretation has, at least, the merit of novelty. All expositors of the Articles have concurred, in referring the expression to *the times of the Reformation*. Indeed, the very context of the Article settles the point. The words, 'WE have joined,' &c. — 'WE judge them to be read,' &c., — must be understood as delivered, either by Elizabeth, or by the Convocation with Elizabeth at their head: but throughout the Article, there is no change of person, — no new interlocutor is brought in; the times spoken of *must*, consequently, be the times, not of the *subscribers*, but of the *framers*. Had our Reformers meant to convey, what the Monthly Reviewers suppose, the expression would not have been — 'necessary for *these* times,' — but necessary for *all* times; — that is, it would have been an equivalent for '*ab omnibus amplectendam*,' which, we have seen, was deliberately rejected.

'Defensio Ecclesiæ Anglicanæ,' published A.D. 1707. 'Fide meâ ausim spondere, quod in decem fere millibus quotquot sunt in Angliâ Ecclesiis, vix decem homiliæ die quovis dominico, per totam gentem perlegantur.' — And how safely, the *ten* homilies of Dr. Nichols, may, in this preaching age, be reduced to *one* homily, or to *none*, I leave it for others to determine.

Thus much, however, I will venture to affirm, that, in the best and purest ages, from the Reformation downward, of the English Church, the Homilies were regarded but as plain discourses; well suited, at the time when they were set forth, for the instruction of the people, in places where, from want of ability, or want of license, sermons could not be preached by the officiating ministers: and that the notion of accounting those discourses to be *authoritative* Church-documents, and *rules* or *standards* of *belief*, is a perfect novely, — introduced by sectaries, who thought, but thought erroneously, that their own peculiar sentiments might derive a sanction, from those venerable, but, in some respects, obsolete formularies.

Enough has now been said, to show, that the Books of Homilies stand on quite another footing, than the Book of Articles, and the Book of Common Prayer. The two latter, deliberately and carefully drawn from the sacred word of

God, and, as the best expositor of that word, from the accumulated wisdom of all Christian antiquity, are, — next to Holy Scripture itself, — the rules and regulators of our national belief: — the former, hastily, but ably composed, avowedly for a temporary purpose, with a wide, but not always an exact, reference to Scripture and the Fathers, are, what they were originally intended, and have always purported, to be, good popular discourses: — than which, better might be, and have been, composed; and to which, we are not bound to defer, as *authoritative*, any more than to the sermons of Cranmer, of Ridley, or of honest, homely, old Latimer himself.

In this light, and this light only, they have been commonly regarded by our best divines: and as a summary of what might be extracted from *many*, I shall conclude this division of my long letter, with the words of *one*; better qualified, perhaps, to pronounce a judgment on such questions, than any who have preceded, or followed him, — the eminently pious, learned, and judicious *Bishop* Overal: —

'It seems, the authors of the Homilies wrote them in haste, and the Church did wisely to reserve this authority of correcting them, and setting forth others: for they have many scapes in them in special, though they contain in gene-

ral, many wholesome lessons for the people; in which sense our ministers do subscribe unto them, and no other [1]. — *Addit. Notes on Common Prayer*, (.p 40.) *ap. Nichols. Comm.*, &c.

II. We now come to the *second* subject of inquiry, proposed at the outset for our joint consideration: viz.,

The eligibility of distributing the Homilies, at

[1] The Rubric to which the above note is annexed, stands thus in our present Book of Common Prayer: 'Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by authority.' This is a very slight modification of the Rubric, as it stood, from the second book of Edward, till the review in 1662. Archbishop Tillotson had formed a design of a new Book of Homilies; the plan of which is given in Birch's Life of him, p. 365—369. If we may judge from what was performed, at the Archbishop's desire, by Bp. Burnet, in his 'Essay towards a new Book of Homilies, in seven Sermons,' — there seems no reason for regret, that the scheme did not succeed: the specimens are dry, jejune, and spiritless. What is worthy of remark, is, that, at the close of the seventeenth century, the old Books of Homilies were considered rather antiquated, by such judges as Tillotson, Burnet, Lloyd, and Patrick: something was wished for, at once more full, and more practical; better fitted to serve both as a manual of instruction for the Clergy, and as a family-book for the general use of the kingdom. A similar wish was, at an earlier period, entertained by Bishop Sanderson. See Iz. Walton's Life of this prelate, in Dr. Wordsworth's Eccl. Biogr. vol. v. p. 516.

the present day, among children, as catechetical premiums; especially in a country circumstanced as Ireland is.

Before entering on this topic, however, it may not be amiss to prepare the way, by a few explanatory words.

Regard for truth has obliged me to deny, and the Report of the Commissioners on Education, to sustain by proofs the justice of my denial, that the Church of England sets forth the Homilies as *authoritative* documents, binding either Laity or Clergy of our Establishment, as both are bound by and to the Liturgy, and as the Clergy, at least, are bound by and to the Articles. A like regard for truth induces me to add, which I do with pleasure, that, though composed for other times, the Homilies are, in many respects, valuable and useful in the present.

As *sanctioned*, though not *imposed*, by the Church; and as written, the *first* Book of them, by Cranmer and his associates, the *second* Book, by Jewell and others of the Elizabethan reformers, they must be presumed to throw light, on the doctrines of our English Reformation, and to elucidate many disputed points, both in our Liturgy and Articles: and that the presumption is justified by fact, *they* need not be told, who are at all conversant in the writings of our best pole-

mical Divines. In this particular, as *contemporary evidences*, the value of the Homilies, to the more learned of our Clergy, is not diminished, but increased, by lapse of time.

But they have other, and intrinsic merits. They abound in examples of a manly, nervous, unaffected eloquence, — solicitous not about words, but things, and often coming home to the heart and conscience, with a deep, forcible conviction, much resembling that of the Sacred Scriptures. They show a thorough acquaintance with human nature, and with human life too, as it existed in the 'olden time.' And, were a young Clergyman, of vivid parts, and a reflecting mind, to ask me, where he should look for a good model of a plain, popular, and effective way of teaching, I should not scruple sending him to *many parts* of our Homilies.

It does not, however, follow from hence, that, in this our day, they are fitted for the indiscriminate perusal of ministers and people, of educated and uneducated, of old and young, of males and females. It is here almost needless to remark, how vast a difference, in habits of thought, and in manner of expression, must take place, in any country, after an interval of nearly three hundred years. And the change which, in these respects, has actually arisen in England, may be, in some

degree, appreciated by those, who have even casually dipt into the current literature, of the reign of Edward, and the commencement of the reign of Elizabeth: — the commencement, I say; for, towards the close, a mighty revolution in style was effected, by such giant enchanters, as Shakspear, Spenser, and Raleigh. At the *earlier* period, there is one production, which stands alone; — our unrivalled Liturgy. From causes into which we must not now enter, *it* can never be obsolete, while the English language stands. But solemn addresses to Almighty God, and popular addresses, (even on religious subjects) to the mixed multitude, are, from the nature of the case, liable in very different degrees, to the *accidents* of language. The *former*, it is difficult to *vulgarize*; this can be effected, only in virtue of an incorrigible taste: not so with the *latter*; in speaking *ad populum*, it is scarcely possible, not, more or less, to conform to the popular taste of the day; and what effect the compositions of 1550, would be likely to have on a congregation of 1826, that clergyman may judge, who shall try the experiment of taking with him to the pulpit a sermon of good old *Bishop Latimer*. Now, I do not say, that the manner of Latimer, and of our Homilies, is just alike: but this I will say, that the test proposed, is not altogether an unfair one;

and that the congregation which would laugh outright, at what the worthy Reformer called his 'merry toys,' — would sometimes be perplexed to retain its gravity, during the most guarded recitation, provided it were a faithful one, of any of our Homilies, taken at a venture.

The Homilies then, I am bold to affirm, and I do not fear contradiction from any competent scholar who will fairly read them through, are, at present, not mere unapplied, but *inapplicable*, to their original purpose; not only disused, but *unusable*, as a system of pulpit instruction. It is, indeed, conceivable, that a sound divine, of good taste, and practised judgment, might, by selection, omission, and substitution, compose many admirable sermons from the Homilies, and produce, by their delivery, the happiest effect on a mixed congregation. But to do this, would require more talent, more theological skill, and incomparably more labour, than to produce good original discourses. The primitive use, therefore, of the Homilies, has passed away; they are no longer expedients, by which unlearned ministers might instrumentally and mechanically edify the people; they are studies for the trained theologian, not make-shifts for such 'honest artificers,' as, 'of mere *necessity*,' the Church was once 'forced' to employ in her ministrations.

And if, in *these* our *times*, it were necessary, 'through lack of preachers,' (of which happily no prognostic is discernible,) to have recourse to Homilies for the instruction of the people, it would be manifestly indispensable, that, by public authority, a new Book of Homilies should be set forth [1].

We are now tolerably prepared to judge, how far those Homilies which *are not* read, and which *could not properly* be read, by Clergymen to their flocks, are fitted for the *indiscriminate* perusal of the people. Here we cannot, as in the selective use of them, by a discreet minister, be assured, that what is 'godly and wholesome' only, shall be read, and that what might prove injurious, shall be omitted; and thus, by indiscriminate circulation, intending to do moral and religious good, we might effect moral and religious mischief. It may, in reply, be said, that too much has been here assumed; that, in order to make my point good, it is needful, not only to assert, but to prove, that any part of the Homi-

[1] 'Of the Homilies appointed to be read in churches, it must be allowed,' says the learned Dr. Zouch, 'that they abound with strange phrases, with obsolete and uncouth expressions, with coarse and inapposite applications of Scripture; not to enumerate some more essential defects.' — *Note on Walton's Lives*, p. 413. Ed. 8vo. 1807.

lies is, or is likely to be, injurious. Therefore, I shall address myself to the proof: first, however, guarding against the supposition, of my charging on the framers of the Homilies the least ill intention, or even of my asserting, that these formularies could have been, in any material respect, hurtful in the times for which they were composed. A less refined age, is less sensitive, and less susceptible of contamination. Ideas which appear gross, words which are by us almost unpronounceable, would probably have given little or no offence in the days of Edward and Elizabeth. Of this we may judge, from the change of current language even since the age of Addison. The Spectator, at the time of its original publication, was emphatically a lady's book. In our time, (I have heard the remark from good, and by no means fastidious judges,) many parts of the Spectator could not be decently read aloud, in a company of respectable females. These remarks apply, with increased force, to several passages of the Homilies; passages, so interwoven with, or constituting a long argumentative context, that to retrench, or materially to alter them, would be quite impracticable. It is, of course, not to be expected, that I should here cite such passages. If this letter

is to be read by others than him to whom it is addressed; more especially if it should happen to be printed[1], this would be to commit that error, which I deprecate. Offensive language, however, cannot fail repeatedly to meet their eyes, who turn over the pages of the Homilies, even without this object particularly in view; and, instead of directing your attention to those discourses in which, from the very titles of them, some such expressions might be anticipated, I shall merely request of you to read deliberately, from beginning to end, 'the third part of the Sermon on Peril of Idolatry.' You will there find images introduced, both in the way of argument and illustration, (and with long, detailed circumstantiality,) — which, in this age, would assuredly not occur to a person writing against idolatry; — images, not merely offensive, but disgusting: and which, by a delicate mind, trained in the nineteenth century, would be shunned and shrunk from, as implying absolute contamination. I do not impute this as matter of blame, to the excellent writers: they used only the current, and accredited language, of their own day; and

[1] The writer had left Dr. Elrington a discretion, either to publish this letter, or merely to communicate the manuscript to friends, as he might see fit.

which, in that day, could not, probably, do any moral mischief. But, I am sure, Christian parents of our time, who carefully and thoughtfully peruse this Homily, would deprecate, as a most serious evil, that a book containing such language, should be placed in the hands of their pure and innocent offspring; who may have never heard a bad word, and through whose minds may never have passed a contaminating thought. On this single ground, then, I would be satisfied to rest my argument, that it is altogether ineligible, at the present day, to distribute the Homilies among children, as catechetical premiums.

So much respecting the unfitness of the Homilies, for a premium-book to children, unlimitedly, in Ireland, England, Scotland, or the town of Berwick-upon-Tweed. Other arguments, I might have stated: I might have urged their antiquated phraseology; their use, particularly puzzling to children, of the old version of the Bible; their wearisome length; their frequent want of intelligibility, and their almost unvarying want of interest, to the youthful mind: — all this, and much more, I might have urged; but I prefer resting my case, on a single, and, as I think, irrefragable argument; in the fullest conviction of the strength and truth of which, I solemnly

declare, that, as matter of conscience, I could on no account, be instrumental, in any degree, towards placing in the hands of any young person, but especially a young female, the Book of Homilies, as a manual of instruction. It remains, then, to redeem the pledge implied in stating our second head of inquiry, that I say a few words, and a few words will suffice, respecting the ineligibility of the Homilies, as a book to be thus given, among *Irish* children *in particular*.

Let it then be considered, how largely these discourses enter into the *popish controversy*. I do not mean to say that the youth of our Church should not be guarded against the errors of the Church of Rome. Far otherwise. In a Charge to the Diocese of Limerick, I formerly said, that 'ours is a substantive religion, and that we must not compromise or compliment it away.' The pamphlet is not now at hand, but I give the substance of the words correctly; and what I then expressed with my whole heart, I would not express less energetically now. But I do not think the *controversial* mode, the *best* mode, of bringing up children in the deep, serious, practical, heartfelt love, of our true reformed Christianity[1]. —

[1] Τον δε ασθενουντα τη πιστει προσλαμβανεσθε, μη εις διακρισεις διαλογισμων. — Rom. xiv. 1.

And I question, whether the early disputant on debated points, may not, in riper years, be the most likely to waver or apostatize. The habit of argumentation is certainly not friendly to settlement of opinion; and he was a wise man, who invented, and bequeathed that maxim to posterity, — DISPUTANDI PRURITUS ECCLESIARUM SCABIES. But the Homilies are not only *controversial*, they are often *vituperative*; this, again, might be, in a great degree, the habit of the age: words might not mean all, in the lips of the Reformers, which they mean in the present day: and, at the worst, *they* might be allowed to scold a little, who had to deal with adversaries, that employed, as their most cogent arguments, the stake, the faggot, and the flame. But our business lies not with the Reformers; we must look to ourselves. And, as Members of the Association for Discountenancing Vice, we must take heed, lest we at once infringe the fundamental rules of our society, and the yet more important, because sacred, rules of Christian charity. We are founders of schools, which indifferently admit children of our Church, and children of the Church of Rome: and in selecting, disseminating, and recommending, books for schools of this mixed character, it has been our rule carefully to exclude whatever might wound the feelings

of either communion. This is, in truth, no more or less, than a rule of Christian charity. For, where young people are so brought together, every thing that might induce rancour, or jealousy, or heart-burning, or ill-will, ought to be systematically kept away. Otherwise, while communicating knowledge, we shall instil mutual dislike; and while telling children that they must love God above all things, and their neighbour as themselves, we shall practically teach them, for the love of God, to hate their neighbour. Far be it from me to insinuate, that the Homilies teach any such doctrine: the reverse is decidedly the fact. But, let any one suppose a child of our establishment, to have received as a premium, a copy of the Homilies; let us suppose that child, (as might, and as, probably, must happen,) to show the book to a Roman Catholic school-fellow; let them jointly open the book at any one of the innumerable passages, in which the Church of Rome is characterized, and let us figure to ourselves the consequences. For my own part, I shrink from the consideration of them; and I rejoice, with a sincere and fervent joy, that the Committee, of which I had the honour to be a member, disallowed the Homilies, *as a premium-book for children;* and, to the hour of my death, so often as the subject recurs

to my mind, I shall think with complacency, of the vote which I gave upon that occasion.

I remain, my dear Sir.

With true respect and regard,

Your faithful Friend and Servant,

JOHN LIMERICK.

To the Rev. Dr. Elrington.

POSTSCRIPT. — Since my letter was dispatched hence, — indeed, not till after it had been placed, by your kindness, in the printer's hands, — I have seen copies, in lithograph, of two letters, on the opposite sides of this same question, addressed by our friend Mr. Alexander Knox, and by the Dean of Ardagh, to the Rev. James Wilson, Treasurer of the Association. On that correspondence, I do not think it necessary to offer the least remark; nor has it induced the change of a syllable in my original communication.

Permit me, however, to avail myself of the present occasion, for the introduction of a remark or two, connected with our general subject, — the after-thought of the moment. Certain divines would seem desirous to multiply the *authoritative* formularies of our Church; — to join, for

example, with our Articles and Liturgy, not only the Books of Homilies, — but Jewell's Apology, and Nowell's three Catechisms. Respecting the Homilies, more than sufficient has been said: — the just *value* of the four latter documents, I should be sorry to depreciate; their ecclesiastical *authority*, as sanctioned by any standing act of Convocation, I have yet to learn. And it is matter for grave consideration, how far, if it were practicable, it would be wise, to swell the number of formularies demanding, and entitled to demand, the solemn assent and approbation of the Clergy. The subscription of too much, will commonly terminate in the belief of too little. The Lutheran Church may and should, in this respect, afford us a salutary warning. Overlaid in her infancy, by a ponderous mass of symbolical books, which even the laity were then required to subscribe, — *where*, at the present day, is the *bonâ fide* subscription, and *what* is the prevailing creed, of her divinity professors, and officiating Clergy? — For a most instructive, and painfully interesting account of the state of the Protestant religion, as it now subsists in Germany, I would refer to the admirable Discourses recently delivered by the Rev. Hugh James Rose, before the University of Cambridge: you probably know the work; and, in my judgment,

it can neither be too generally read, nor too considerately weighed. For my own part, I cordially agree with the learned writer, 'that a declaration of faith for general uses should be short and clear, and should contain only great and essential truths.' *Such* a declaration, it is our happiness to possess: and it will, assuredly, be our wisdom, to keep it unencumbered by extraneous matter, — however valuable in itself, and however additionally recommended, by the piety and learning of its authors.

Yours truly,

J. L.

Feb. 16, 1826.

A

SPEECH

DELIVERED IN

THE HOUSE OF PEERS,

THURSDAY, JUNE 10. 1824.

ON OCCASION OF

THE THIRD READING

OF THE

IRISH TITHE COMPOSITION

AMENDMENT BILL

LONDON. — MDCCCXXIV.

REPRINTED.

LONDON. — MDCCCXXX.

A SPEECH, &c.

MY LORDS,

I RISE to give my humble support to the Bill now before your Lordships. I do so, because it is calculated to give increased efficiency to the Tithe-Composition Act of the last Session. A noble Earl opposite, indeed, has stated, that the tendency of this measure is, to allow the clergy of Ireland whatever incomes they may please to ask. I would only observe, that the provisions of the Act of last Session precisely define a certain limit, beyond which it is impossible for any Clergyman to go; namely, the average of seven years, next preceding the agreement; and that the present Bill, instead of increasing, diminishes the possible income, by that clause which takes away from the commissioners or umpire, the power of raising the amount of composition, settled by private agreement, to the seven years' average. But though this clause is unfavour-

able to the Clergy, though it cedes that which may be fairly considered their right, I do not, on this account, feel myself authorized to oppose the Bill. The Act of the last Session has already been successful to a great degree; a degree extraordinary, and beyond what could have been expected, when we consider the short time allowed for its operation, the complicated interests necessary to be consulted, and the various technical difficulties inevitably arising from that complication. Those difficulties the Bill upon Your Lordships' table will effectually remove: and I own myself desirous it should pass into law, because I am satisfied it will be advantageous to the peasantry, advantageous to the landholders, and not disadvantageous, in the end, to the Clergy of Ireland.

But this, or any other legislative enactment, however valuable in itself, cannot in itself be sufficient to place Irish ecclesiastical affairs upon their proper footing. Serious obstacles must be previously removed. False impressions are abroad, respecting the character, the conduct, and the usefulness of the Irish Clergy. Until these false impressions be removed, until the truth and justice of the case be felt and admitted by this House and by the public, Your Lordships will legislate in vain. In hope of contributing

somewhat toward this object, I shall speak more at large, than the present question, at the first view, might seem to demand; under the conviction, that in no other way, can I so properly support the Bill now under consideration.

During the course of this Session, I have sat and heard in silence, many attacks on the Irish branch of our United Church: but, though silent, I have not been inattentive; nor, new as I am in this House, and unversed in parliamentary usage, was it by any means my intention to suffer, what I did consider, and am still obliged to consider, erroneous assertions, to pass without reply. I merely waited for a fit occasion; the present seems to me that occasion; the only one, perhaps, that may be afforded before the Session shall close. And, while I regret that the portion of our Church with which I am more immediately connected, I mean the province of Munster, has not, at this crisis, an abler representative in this House, I confess myself not materially apprehensive for the consequences. The honest confidence arising from a good cause will more than counterbalance the sense of my own deficiencies; and I have much reliance on that generous feeling, which, in this House, is ever prompt to give a fair hearing to those who have been calumniated and traduced.

Nor is this my sole reliance. In the first place, I rest my hope on that divine Providence which hitherto has been our support in difficulty and danger; and then, I look to the good sense, the good feeling, and the sober judgment, of the British nation. That judgment may, from circumstances, be warped for a little time; but it has a self-adjusting power, which, in the end, invariably restores it to its upright and unbending rectitude. Already the public is beginning to question those calumnies, which, from the frequent and unblushing repetition of them, it has been seduced to believe. The enemies of our Church have overshot the mark; whatever may have been their motive, for this we are their debtors. A revulsion is taking place. Persons of the highest independence and respectability, various in their political views and connections, but unanimous in anxiety for the best interests of the country, and for the support of sound religion, as the best guardian of those interests, begin to discover for themselves, that the public mind has been abused; and the desire for authentic information is daily gaining ground. In justice, then, to those distinguished persons, to this noble House, and to the public at large, I feel it my duty to state what I know to be the truth; and if, in the discharge of this duty, I can do the

least service to the cause of religion and my country, I shall feel myself abundantly over-paid.

In meeting the charges brought against the church establishment in Ireland, I have not solely, or chiefly, in view, what may have passed in this House. Much has been said out of doors, which must have acted upon those within; and, however undeserving such language may be of serious notice, that vindication would be incomplete, which did not advert to it in some degree.

The charges themselves may be reduced under two heads. In the first place, vague and general assertions, which, from their indefinite, intangible nature, could not readily be met; and which have been reiterated in every form, and circulated through all possible channels, with a perseverance worthy of the best cause, and I am sorry to add, with a malignity not unsuited to the worst. In the next place, individual piecemeal charges, usually preferred in the shape of petitions, in this House, and elsewhere, against absent ecclesiastical persons, without notice given, and without opportunity afforded, to themselves or to their friends, of making timely defence. I would not here be understood to cast the slightest imputation on those who have presented such petitions. I am willing to

give them credit for simply intending to discharge a duty. One noble Earl in particular, I beg leave to thank, for the candour and openness with which he has done me the honour to communicate with me on the subject. But I must solemnly protest against the modern usage, rather, perhaps, against an ancient usage restored, — for it was but too prevalent in the time of our first unhappy Charles, — that practice, I mean, which converts the wholesome right and privilege of petition, into the vehicle of private calumny and scandal; into what I can call nothing less than a privileged mode of libel; clothing, as it does, the most unfounded statements with the dignity and authority of Parliament, and thus giving them a passport to all quarters of the world, and thus securing their reception among persons who would shrink, with virtuous high-mindedness, from the contamination of ordinary libels. This nuisance, however, I believe, is likely to be abated. Many who may have, somewhat incautiously, presented such petitions, were, I am confident, not aware of the lurking mischief; and henceforward there will be greater care than heretofore, to weigh, to investigate, and to ascertain the truth of criminative charges, before they are hazarded either in this House, or elsewhere.

For my own part, My Lords, I will freely confess, that, neither in religion nor in politics, am I a controversialist. In both departments, I am perfectly aware, controversy has answered, and will not cease to answer, very valuable purposes. But I humbly conceive, it is not the more excellent way. I have ever been of opinion, that the best mode of encountering error, is by a plain unvarnished statement of the opposite right and truth. According to this principle, I will endeavour to guide myself, in this discussion; and if, in so doing, I must forego the pungency of agonistic debate, I am still not unhopeful, that the facts which I am prepared to adduce, will, in some measure, repay the degree of attention with which I may be honoured.

It is my purpose now to place before Your Lordships, with perfect unreserve, so far as I have been able to ascertain it, the present condition of the Irish Church; in itself, and in its bearings on the country; in residence, and in revenue; in professional qualification, efficiency, and zeal; in moral, social, and civil services, — services reaching beyond the pale of any particular communion, and bounded only by the limitation of its means and opportunities.

In thus standing forth, the humble but earnest advocate of the Irish portion of the United

Church, I do not undertake to maintain its impeccability, or its purity from all blemish. Churches, My Lords, even Apostolical Churches, founded on Divine authority, are still, in a certain sense, human institutions; and, as human institutions, are undoubtedly liable to error and imperfection. I cannot, therefore, be so absurd, as to uphold this, or any other branch of our establishment, as

'A faultless monster, that the world ne'er saw.'

In a society composed of frail and finite beings, it is impossible but that offences must come. That the Irish Clergy have their share, I most unreservedly admit: but I do so, in a sense which must apply to the members of every other Church, of every other institution, of equal magnitude and standing. We have our share; all that I would contend for is this, that we have not more than our share. And I must say, that the Irish Clergy are a most improving body. This I can myself attest from my own knowledge, acquired during five and twenty years of close and diligent attention to the subject. The improvement has been striking, I might almost say it has been marvellous; it has also been progressive; and I see not any likelihood of its diminution. Those *in* authority are becoming

more and more disposed to exercise a mild, but firm and efficient discipline; those *under* authority, more and more solicitous to approve themselves, not only to their earthly superiors, but to HIM whose commission they bear, and before whose judgement-seat they must render a strict account. This is a grave topic: and I will not pursue it further in this place. But I wish to have it distinctly understood, that I am not the apologist of any thing really amiss; that I would not diminish by a hair's breadth the standard of clerical duty; that I would not detract a scruple from that tremendous responsibility, under which all bishops and pastors occupy the places which they fill.

I should now address myself to the subject of clerical residence. But I must previously intreat Your Lordships' attention to a point equally connected with another topic; equally applicable to clerical residence, and clerical revenue. In the opponents of the Church, there are indications of unfairness. In some, I am persuaded, quite unintentional; in others, I would hope, not absolutely designed. The fact to which I allude is this. The clamour, at this time, is particularly loud against the *non-residence*, and against the *enormous wealth*, of the Irish Clergy. Now, to all who have properly inquired,

(and none ought to speak on such matters without proper inquiry) it is quite notorious, that, for many years, the state of clerical residence in Ireland has been largely improving: and it is equally notorious, that, for the last seven or eight years, clerical revenue has been depreciated and dwindling. Yet, at this very period it is, that the dearth of clerical residence has become the watch-word of our adversaries; and the enormity of Church possessions, the war-cry against the ministers of our establishment. The clamour is precisely in the inverse ratio of our improvement and our declension. As we have become resident, we are proscribed under the title of absentees: as we have grown poor, we are taunted with the immeasurability of our wealth. Whether this be according to the rules of polemical equity, I do not know. But if (which I sincerely deprecate) war should ever be forced upon me, my warfare shall be waged with other weapons.

Respecting the question of residence, I am aware (for who, indeed, can be ignorant?) that most exaggerated statements have gone forth and been accredited. These statements profess to found themselves on the diocesan returns laid before Parliament; which returns, it must be admitted, they do frequently misquote and garble.

But, more commonly, this trouble is avoided; and the information of our most strenuous opponents is derived at second-hand, from anonymous unauthoritative publications, the character of which I am not ambitious to draw; but which, I can assure Your Lordships, are far better suited to the meridian of Fleet Street and Ludgate Hill, much more in their place on the counters of convicted libellers, than upon the benches of Saint Stephen's, in the purer air of Westminster. The truth, however, is, and to this point I would request particular attention, that the parliamentary reports themselves, even the best and fullest reports hitherto received, must prove fallacious guides to those who do not study them with close attention, and who are not familiarly acquainted with places and persons in Ireland. The difficulty arises, not from inaccuracy, but from want of fulness, in the several returns; and yet more, from the manner in which they have been made up. The return of each diocese is given independently of all the rest; whereas, a collation of each with all, would have been indispensable, in order to a fair view of clerical residence. For the Clergyman who is absent from one benefice, is generally (so few, indeed, are the exceptions, that one might almost say universally,) resident upon another. An instance

has lately occurred in another House, which may serve to exemplify the kind of mistakes into which persons may fall, who, without any local knowledge of Ireland, undertake to draw conclusions from the parliamentary returns, respecting the residence of the Irish Clergy. An honourable gentleman there thought proper to select a dignified Clergyman of the North of Ireland, and hold him forth to public reprehension, as a most unconscionable pluralist; as monopolizing, at the same time, preferments of great value, in the diocese of Raphoe, and the diocese of Armagh. Now, what is the real state of the case? This Clergyman has a Christian name, and a surname. Another Clergyman has a Christian name, and a surname. The two Clergymen happen to have the same Christian name, and the same surname. And from this identity of nomenclature, the honourable gentleman, without further inquiry, has brought the severest charges against a respectable and unoffending dignitary. To this fact I allude, at once as a specimen of the manner in which private character is trifled with; and as a case in point, to prove that persons unacquainted with Ireland ought to inform themselves, before they make assertions, always hazardous, often not altogether reputable, to those who do not take this trouble.

It is my hope, that before the commencement of next Session, this inquiry will be rendered easier, by a body of diocesan returns prepared in a more full and satisfactory manner, than any which have yet been made. And, in the mean time, I will say, that, so far as my knowledge extends, those Clergymen who hold two benefices by faculty, usually reside on that benefice where their services are most needed; while, on the other, they invariably retain an efficient Curate; and not uncommonly reside alternately on both preferments.

We have heard much, My Lords, on the subject of non-residence. But what, I would ask, in the only blameable sense of the word, is a non-resident Clergyman? *A Clergyman*, I would reply, *who wantonly deserts his appointed sphere of duty*. In this sense, there are very few non-resident Clergy in Ireland. In my own diocese there is not one. And I freely admit, that one would be too many. If my definition be a just one, (and I soberly believe it is,) Your Lordships, I trust, will bear it in mind, not theoretically, but practically. Indeed, I am sure you will do so. From a British House of Peers, we are certain of just and equitable dealing. You will not measure the Clergy of England by one standard, and the Clergy of Ireland by another.

No Clergyman in England is accounted a non-resident, who is actively and usefully employed in parochial duties elsewhere. I only ask, and the request surely is not unreasonable, that the Clergy of Ireland may be judged by the same rule.

Having thus ventured to advert to the residence of the Irish Clergy, as compared with the residence of the English, I would state, that on the best comparative estimate which I was able to form a few years ago, of the English and Irish diocesan returns, the result was certainly not to the disadvantage of my countrymen. But I am ready to distrust myself, as, in all likelihood, however unintentionally and unknowingly, a partial estimator. Therefore, I gladly resort to the authority of a distinguished native of this country; long a pillar and an ornament of the British portion of the United Church; and, from his connection with the University of Oxford, particularly well informed respecting ecclesiastical affairs in England; a man whose calmness, whose judgment, and whose moderation give abundant security that he could never hazard an assertion, which he had not deliberately weighed. When I name Doctor Laurence, Archbishop of Cashel, Your Lordships, I am satisfied, will receive his opinion with that re-

spectful attention to which it is so well entitled. From His Grace's last Charge, therefore, his triennial Charge, published in the autumn of last year, I beg leave to read a short paragraph: —

'That the Clergy in Ireland are generally resident upon their respective benefices, where residence, in the strict legal sense of the word, is possible, I am persuaded: I may even go further and assert, that many, whom the law denominates non-resident incumbents, are in fact resident, as far as circumstances will permit, for every practical purpose of their ministerial functions. Nor, when the cases are impartially compared; will it be found, that the Irish are less resident in their respective benefices than the English Clergy; *on the other hand, I firmly believe, that they are more so.* To this latter point I would not have at all alluded, had not invidious comparisons been publicly made, to the great disparagement of the former.' — *Charge, Append.* p. xliii.

Thus far the Archbishop of Cashel: and the reasoning by which this opinion is supported, and the facts on which it rests, are so convincing, that I could wish to read much more of the context to Your Lordships. But I will not venture so far to trespass on your time. I would

only intreat all those who wish to form an accurate judgment, to study the entire document for themselves. They will find throughout the whole, the soundest reasoning, and the most incontrovertible facts. The Appendix, in particular, is among the best examples I have ever met, of calm, temperate, and manly refutation. In his own diocese, the Archbishop proves that there is not an individual Clergyman *culpably* non-resident: while, respecting the diocese of Waterford and Lismore, he takes occasion to correct a very gross mis-statement. Here I must again have recourse to His Grace's words: —

'As the whole province of Munster is under my superintendence, in the character of metropolitan, I cannot but feel officially, if not personally, hurt at every attack which is unjustly made on any part of it. A Member of the House of Commons is reported to have urged the following statement, in support of a motion which he brought forward (March 4, 1823) to impress upon the legislature the necessity of seizing and remodelling the property of the Church at pleasure. — "The return for the diocese of Waterford [1], which I have accidentally turned to, shows,

'[1] *Lismore* is here evidently intended. The two dioceses are united under the Bishop of Waterford.'

that of the rectors in that diocese, *four only* are resident, *nineteen* being non resident; of the vicars *fourteen* are resident, *thirteen* non-resident; making a total of eighteen resident, and *thirty-two* non-resident Clergy. This is only one of a number of dioceses in the same or a similar situation."

'That this statement of Mr. Hume, is incorrect, the parliamentary return of the Bishop of Waterford, to which he professedly refers, sufficiently proves. But, in truth, he seems to have quoted this document at *second hand;* extracting his account immediately from the anonymous pamphlet which I have before quoted, entitled "The Protestant Hierarchy in Ireland, &c." He states the number of benefices to be *fifty;* so does the author of the pamphlet; but the Bishop of Waterford, in his public return, the original of both accounts, states that number to be only *forty-one. Nine* more, indeed, are added, but not numbered, because they are benefices, *without cure*, or merely appropriations, and have each *a vicarage endowed.* Not attending to this circumstance, the writer alluded to, and Mr. Hume after him, enumerates these *nine* livings *twice over*, both as rectories and vicarages; so that, in fact, his numbers 42, 43, 44, 45, 46, 47, 48,

49, 50, relate to the *same parishes* as numbers 28, 39, 29, 24, 20, 15, 15, 12, 13; the former referring to the appropriated rectories *without cure*, the latter to the endowed vicarages *with cure*. These *nine* rectories, therefore, are complete sinecures, appropriated to churchmen; but there are *twenty* other rectories in the same diocese, with vicarages endowed, of which churchmen are not appropriators, but of which a wealthy Peer, the Duke of Devonshire, is sole impropriator. If, then, these appropriators are bound to reside upon each of *their* rectories, where, as churchmen, they have no duties to perform, is not the noble impropriator, by a parity of reasoning, equally bound to reside upon each of *his?* But, in truth, as sinecurists, neither the one nor the other have, in law or equity, any obligation of the kind annexed to the property which they possess.

'*Had Mr. Hume, instead of trusting to the erroneous calculations of this pamphlet, consulted the original document, he could not have fallen into so glaring a mistake.* He would have there found, that the whole representation given by the author upon whom he relied, was altogether inaccurate. He would have there found the following fair recapitulation and summary upon

the point, drawn up by the Bishop himself, respecting both his dioceses. "In the diocese of Waterford," His Lordship says, "are eleven benefices with cure of souls. The Clergy *are all resident on their benefices, or so near as to perform the duty of them.* In the diocese of Lismore are *forty* benefices, *with cure of souls.* Of the beneficed Clergy, *twenty-four are resident,* either on their benefices, or so near as to perform the duty of them. *Eight* are resident on other benefices *which they hold by faculty;* two are exempt under the provisions of the statute, 48 Geo. III. c. 66.; *six* are *absent with the permission of the ordinary.* There is also an endowed Chapel, on which is a Church, a house, and resident minister."

'Is it not here evident, that, instead of *thirty-two* out of *fifty* incumbents, *six* only out of *forty-one* are liable to be questioned for nonresidence? The Bishop, indeed, does not give the reasons for the absence of these *six* incumbents; but by reference to his previous detail of particulars, it appears, that there were no glebe-houses [1] upon any of their livings; and that two of the number

1 'N. B. Nor Churches, R. W.' With this note I have been favoured by the Bishop of Waterford.

were engaged in duties, the one as preacher, the other as vicar-choral at Lismore.

'I should not have been thus minute in my notice of a publication so insignificant, had not a member of the United Parliament, appeared to place implicit confidence in it; and had I not known, that it is replete with falsehood and error calculated to deceive the unwary, upon points which it affects to develope fairly, and to detail correctly.' — *Archbishop of Cashel's Charge, Append.* xlix.—lii.

So much, My Lords, for the statement said to have been made by an honourable person, in another House, on the 4th of May, 1823. But, I will confess, my surprise was in no small degree excited, on reading, as, I dare say, the surprise of Your Lordships will be on hearing, a short paragraph, contained in a recent publication, the Morning Chronicle of May 7, 1824. The passage occurs in an article, professing to be the report of a speech delivered on the 6th of May, by the same honourable person, on whose statement, of the last year, the most reverend Prelate found it necessary to animadvert.

'In looking to the numbers of resident and non-resident clergy, he (Mr. Hume) would take up the last volume upon that subject, which had

been laid on the table. He first came to the dioceses of Waterford and Lismore. He then found that there were — Resident, four rectors; absent, nineteen ditto. — Resident, thirteen vicars; absent, thirteen ditto. — Resident, one curate; making, in the whole, eighteen resident, and thirty-two absent clergy; [*Hear! hear! hear!*] of these were many pluralists, holding some two, some three and more livings. [*Hear! hear!*] He mentioned this case only as one example out of many instances; and what he had to state of this single county ought to be enough to satisfy the House as to the necessity of inquiry.'

Here, My Lords, we have the same crimination, in the same words, professedly, and, *for the second time accidentally*, derived from the same document, (though the Archbishop of Cashel has proved it was derived from a very different source,) and this (if the newspaper reports truly, and it has not been contradicted,) brought forward in his place by the same honourable calculator, whose accuracy in the tactics of the Church, vies with his precision in the finances of the navy. This 'brave neglect' of a refutation so triumphant, and so long before the public, (the Archbishop's Charge was printed,

I apprehend, at the close of last October,) — this brave neglect is somewhat remarkable. Did the honourable gentleman *know* of this refutation? Did he *not* know of it? If he did *not* know of it, the conclusion is forced upon us, that the *only* information which he would seem studiously to shun is — *authentic authoritative information.* If he *did* know of it, I wish to be excused from applying to such conduct its proper name.

But, having spoken thus much respecting other dioceses, I should be unpardonable, if I did not say a few words upon the subject of my own. During my visitations in the course of the last year, and by official inquiries subsequently made, I have acquired a tolerably accurate knowledge respecting the residence of my clergy. For the present, however, I shall avoid minuteness of detail; and without any comment, read a short abstract of my last diocesan return, which will prove the united dioceses under my care, to be free from culpable non-residence.

In the diocese of Limerick are Benefices -		51
On these Benefices are Clergy,		
Actually resident - - -	26	
Virtually resident, and discharging all duties in person - -	2	
Non-resident, but engaged in actual duties elsewhere - -	15	
Non-resident of necessity, church and glebe-house having been burnt, but anxious to reside - -	1	
Preparing to reside in a parish, which was a non-cure, but in which a church is nearly completed - -	1	
Non-resident from old age, sickness, or infirmity - - - -	3	
Vacant - - - - -	3	
	51	

In the diocese of Ardfert and Aghadoe are Benefices		42
On these Benefices,		
Actually resident - - -	21	
Virtually resident, and discharging duties in person - - - -	2	
Non-resident, but engaged in active duties elsewhere - - -	18	
Excused from ill health - -	1	
	42	

From what has been thus shown, respecting the state of residence in the arch-diocese of Cashel, and in the dioceses of Waterford and Limerick, it is plain, that the strictly speaking non-resident

Clergy in these dioceses are very few indeed. And the state of residence in other dioceses may be fairly taken at the same average. I have only to observe, that, in estimating clerical absenteeship, those, of course, are to be exempted, who are prevented from residing, by sickness, infirmity, old age, or any other inevitable providential hindrance. And, after such needful deductions, I am quite prepared to re-assert the statement lately made by a right honourable and learned friend of mine, the Attorney-General for Ireland, that there are not above twenty or thirty beneficed Irish Clergymen in the true sense of the word non-resident, that is, unoccupied by active clerical duty, in some one part or another of that country. This statement indeed, has been fully corroborated, in a letter which I lately received from a prelate of the highest rank, on whose authority it was originally made. For caution's sake, he has stated the number of such absentee Clergymen as not exceeding thirty; and his conclusions have been arrived at, after close investigation.

But, in the charges of non-residence preferred against the Irish Clergy, our accusers have not confined themselves to general assertions. It has been stated, that, instead of discharging their duties in their parishes, they are constantly to be found at Bath, Harrowgate, Cheltenham,

Brighton, and other places of fashionable resort. Now, it is fortunate for us, but unfortunate for the argument, and not very creditable to the character, of our adversaries, that they have placed themselves on circumstantial ground. They are infants in the art of calumny. Proficients are well aware that their safety lies in *generals;* that *circumstantials* are always dangerous, and often fatal. And so they have proved in the present case. It has so happened, that these very statements drew attention to the fact, at the various watering places of this country. I have been assured by the unsought, unsolicited, independent, *casual* testimony, of several noblemen and gentlemen of the first respectability, that, from these very calumnies, this matter became matter of frequent and general conversation, at the public places in question: and the remark universally was, that, of all classes and descriptions whatsoever, the Irish Clergy were most rarely to be found there; that the appearance of an Irish Clergyman was quite an extraordinary occurrence. This has been repeatedly mentioned to me, since I have been in London; when I had by no means called attention to this topic; and by individuals absolutely unknown to each other. Thus, then, the case stands: Irishmen know the Irish Clergy *to be* at home; Englishmen know

the Irish Clergy *not to be* in this country. The Irish Clergy are *not* to be *missed* in Ireland; they are *not* to be *found* in England. The conclusion, therefore, is obvious, and irresistible; that the Irish Clergy are where they ought to be; at their posts, and engaged in the performance of their sacred duties.

But, My Lords, the Clergy of Ireland *might* be seen at watering places, without any neglect of their duty, without any moral impeachment of their character. The law allows an absence of three months in the year, to every beneficed Clergyman, who has a curate resident on his benefice. Such occasional absences I believe and know to be healthful both for mind and body; and they who are most arduously occupied in ecclesiastical duties, and professional studies, are most in need of these intervals of leisure After such recreative pauses, a man's usual pursuits are resumed with new vigour and alacrity; for myself I must say, that, while a beneficed Clergyman, I made it a rule to be absent from my parish during a short period in every year; and so far as I was at all qualified to discharge the duties of my calling, I always felt the advantage, personally and parochially, of adhering to this rule. But the Irish Clergy do not commonly avail themselves of this privilege, Why? Because,

My Lords, they are unable — because they are poor.

And here, we have reached the much-agitated question of clerical revenue. Few among those who hear me, still fewer, probably, of the people of this country in general, can form any adequate conception of the poverty and privations, of late years endured by the Irish Clergy. [*Hear ! hear ! hear ! from the Opposition benches.*] Yes, My Lords, and I say hear ! hear ! hear ! and I wish the noble Lords who cheer, would accompany me to Ireland, and there visit the humble residences of the parochial Clergy, and there see, with their own eyes, the shifts and expedients to which those respectable men are reduced. One noble Baron, I am sure, from his generous nature, would, on his return to this House, place himself by my side, and say to Your Lordships, ' Listen to this prelate : what he tells you is the truth.' Your Lordships have heard, and this House must have been peculiarly fortunate if some of your number have not felt, the difficulties arising from the depreciation of the times. This depreciation has affected all landed property ; clerical property the most of all : and that for this plain reason, that, with very few exceptions, the Clergy did not raise their rate of tithe-composition during what have

been called the war prices, and yet, upon the fall of prices, practically diminished this rate. Their incomes, I grant, did increase during the war; but this increase arose not from an enlargement of the acreable composition, but from the additional quantity of land thrown into tillage. The depreciation of their incomes, on the other hand, has been produced by the diminution of tillage, by the reduction of tithe-rates, by the breaking down of an impoverished tenantry, by the efforts of many landlords, and all middle-men, to preserve, undiminished, their enormous rents, covenanted for at a period, when, from the competition of an overflowing population, the cupidity of him who had land to let, was the sole measure and limit of the sums proffered, by those who must find land to take. And what has been the consequence to the Clergy? My Lords, from my own knowledge I can state, that during the last two or three years, several most respectable, and not ill-beneficed Clergymen have had but a *nominal revenue.* Yet this has been the time chosen, for invectives against the wealth of the Clergy. This is the time selected, for the dissemination through all quarters of the land, of inflammatory publications addressed to the inflammable passions of my poor, misguidable, but not ungenerous countrymen; publications which almost

exhaust the vocabulary of abuse, and which hold up to public detestation a body of men, who merit far different treatment, and who are far otherwise estimated by the people among whom they live. In these works we are told, that 'the pastors of the Church are surfeited; that the trains of their wives are borne by pampered slaves; that the crowd of their offspring is followed by a splendid retinue; that the Church establishment is preposterously, insultingly, rich; that it is a mighty reservoir, an omnivorous Church; that it is weighed down by a golden plethora; that it is sinking under an idle and invidious load of wealth.' The envy of the factious and the disappointed, I cannot presume to fathom; the extent of anarchical appetency, I am not ambitious to explore. But this I know, that bishop as I am, I have never in my life felt symptoms of this *golden plethora:* nor for myself, nor for my right reverend brethren, am I in the least apprehensive of a *pecuniary apoplexy.*

Some, indeed, of the Irish Clergy I know, who, but for their own private fortunes, which they bountifully spend, could not maintain themselves in the Church. Others I rejoice to call my friends, men devoted to their calling, yet qualified to move in the most exalted sphere,

men respectably, sometimes nobly, allied, who, with benefices nominally of large value, have not only been obliged to put down their carriages, and resign those moderate unostentatious comforts, to which they were habituated from early youth, — but who find it matter of difficulty to educate their children and to provide the common necessaries of life. Yet, these men are not chargeable with any extravagance, either of themselves, or of their families ; they have not in their expenditure surpassed the bounds of prudence ; except perhaps (but you will forgive them this wrong) they may have somewhat exceeded in bounty to the poor. This defalcation of income, I trust and believe, is only temporary. Clerical property, like other property, must find its level. But the *animus* and the *object* of our opponents may be appreciated, by the *seasonableness* of their attack. It will be kept in mind, that the riches of the Church have been denounced, not in ' the time of our wealth,' but in the ' time of our tribulation.' If we had the enormous property with which we have been charged ; if we did labour under the atrocious crime of great riches, then, I am apt to think, our adversaries would be less sanguine than they seem to be, in their hopes of annihilating the established Church in

Ireland. But, in truth, My Lords, the agitators egregiously deceive themselves. Though poor, we are not forsaken. A British King, a British House of Peers, a British House of Commons, I will add, a British people, — all habituated, and attached, and bound by the most sacred ties, to the one reformed episcopal Church, established in Ireland no less than in England, will not suffer either branch of it to be rudely and sacrilegiously torn away. I am not apprehensive, My Lords. The Church will survive the clamour of its foes. It has every thing to hope from the spirit, and the consistency of its friends.

The amount of Church revenues in Ireland, whether episcopal, clerical, or in the hands of lay impropriators, has never been exactly ascertained. And why? Because there are no authenticated vouchers. And why are there no such authenticated vouchers? Because, hitherto, there has been no inquisitorial scrutiny into these revenues. And I trust, My Lords, that no such inquisitorial scrutiny will ever obtain the sanction of this House. There is a canon laid down by my great countryman Mr. Burke, which by all British legislators, should be held little short of sacred: MORE OR LESS IS TREASON AGAINST PROPERTY.

The justice of the case is plainly this. If churchman or if layman, if parson or if landlord, takes or demands more than his legal right, the extent of that right is matter of fair judicial inquiry; and, however unwilling he may be, the law will, as it should, compel this person to disclose the secrets of his property. But, that the aggregate of the personal or real property of any selected class of His Majesty's subjects should be scrutinized, with the further purpose in view, that it may be swept into the public treasury, or conveyed into the pockets of some other class of men, or diverted in any way whatsoever from its legitimate appointed purpose, — this, My Lords, I do not hesitate to say, would be spoliation the most unprincipled, the most unconstitutional; this principle, rather I ought to say, this dereliction of principle, once admitted, there would be an end to the security of all property of every kind. No man could go to rest with the assurance of handing down to his posterity, those possessions which he has derived from a long train of ancestry; no man could rationally indulge the hope, that through the honest earnings of a long laborious life, he might himself become the founder of a family.

But, while I thus protest against inquisitorial scrutiny, I beg it may not be considered that

I am studious of concealment. On the contrary, I must say, that, for honest not for revolutionary purposes, I could be well content, if the *clerical* property of Ireland, and the *lay* property of Ireland, were fully and accurately known. In having a correct estimate of the *former*, we should be able to pronounce with certainty, respecting a given amount of income, that it is expended, that it must be expended, that we can legally provide for its being expended, *at home*. Respecting the expenditure of *lay* property, we have no means of arriving at any such comfortable conclusion.

I am quite willing therefore, so far as my knowledge extends, to enter on the subject of church property. And in the first place, a few words for *episcopal* property in Ireland. The Archbishop of Cashel, then, has publicly stated, that by accepting what was liberally proposed by certain modern reformers, as a *curtailed* income for Archbishops, of 8000*l.* per annum, one Archbishop (meaning himself) 'would find his revenues considerably augmented.' I am enabled to add, from unquestionable authority, that, excepting the Lord Primate, all the Archbishops of Ireland can make a similar statement. And no friend of the Church, or of constituted au-

thority, could wish the primacy of Ireland to be *so* limited.

Respecting the suffragan bishopricks of Munster, I can speak with tolerable accuracy. The value of some is known to me; the value of others I can pretty nearly arrive at, from observing the course of episcopal translations, and applying the obvious principle, that men will not voluntarily exchange a better income for a worse. And I can safely affirm, that not one of these bishopricks exceeds in yearly value the sum of 5000*l.* while some are materially under that amount. My own bishoprick is one of the higher order; and I should be a considerable gainer, if my annual income were fixed at 5000*l.* Respecting one other bishoprick, which, though not in the province of Munster, is in the southern division of Ireland, I mean the see of Ossory, I have not only been authorized, but commissioned by the bishop, to state, that, during the eleven years of his occupancy, that see has not netted, on an average, the amount of 3500*l.* a year. And I know there are bishopricks of yet inferior value.

The average yearly income of archbishopricks and bishopricks, in Ireland, taken together, was lately computed in another House, by an

honourable and learned gentleman, (member for the county of Louth,) whose accuracy in acquiring and whose precision in communicating, numerical information, have never been questioned, at 5000*l*. This I believe to be a fair computation; rather, perhaps, above than below the fact. Let this now be compared, if comparison be possible, with the vague, fluctuating rumours of our adversaries. I myself have heard persons in political life, some of them members of parliament, not uninformed on other subjects, and by no means hostile to the Church, declare their belief, in perfect simplicity and good faith, that Irish bishopricks varied in yearly value, from fifteen to twenty, thirty, and so much as forty thousand pounds! Such has been the credulity of the public; such the advantage to a bad cause, of frontless pertinacity in misrepresentation.

There is one circumstance in the case of Irish episcopacy, to which I would request particular attention. In Ireland we have no *commendams*. The single instance I know of, approaching to this arrangement, is the perpetual union of the deanery of Christ Church, Dublin, with the poor bishoprick of Kildare. A union advantageous to the Church, and serviceable to the discipline of that diocese: for thus, a sufficient income is

provided for the Bishop second in rank, and *ex officio* a privy counsellor, in Ireland; a place of residence also is provided, there not being any palace or cathedral in the diocese of Kildare; and that residence is more conveniently circumstanced for full and frequent intercourse between the Bishop and his Clergy, than any residence could be, within the diocese itself; the city of Dublin nearly bordering on the diocese of Kildare, and forming a sort of common centre for the whole of it. The system of episcopal revenue in Ireland, is, in this particular, much preferable to the system which obtains in England. *Here* the income of many, I believe I may say most, of the sees, being notoriously too small to maintain (not the splendour, for splendour is not sought) but the decent respectability of a Bishop's rank and station, it is matter of necessity, that benefices or dignities, with or without cure of souls, should be annexed; an arrangement obviously at war with strict clerical residence, and unfriendly to the uniformity of parochial discipline. In *Ireland*, on the contrary, each Bishop is supported *solely* by the revenues of his own see. The maintenance, indeed, is not overgrown; in some few instances, it is rather insufficient; but on the whole, it is suitable to the character of episcopacy, and to the secular rank

which our episcopacy holds in the state. One advantage (and it is a great one) arising from this mode of provision is, that it promotes, or is at least calculated to promote, the *residence* of our Bishops *within their respective sees.* How well it fulfils this purpose, we may infer from the exemplary residence of the Irish Bishops as a body. I will make no exceptions; *for I know not of one*[1].

It has of late been frequently said, that the episcopal estates in Ireland, *if properly let*, would amply maintain the whole Church establishment in that country; and, on this ground, it has been equitably proposed, that tithes should be abolished; that is, should revert, not to the crown, not to the poorer occupants of the soil, not, as some would contend, to the *consumers* of the produce of the soil, but TO THE LANDLORDS, who would make the occupant pay much more in the shape of rent, than he now pays in the shape of tithe. But I return to this goodly scheme. The produce of the Bishops' lands *properly let*, that is, if there be any meaning

[1] It is somewhat remarkable, that, for a *solitary example* of Irish episcopal non-residence, our adversaries are obliged to travel back a period of twenty-one years. Frederick, Earl of Bristol, and bishop of Derry, died July 8, 1803. [This speech, it will be recollected, was delivered in the year 1824.]

in the proposition, *let at their full value*, is to be parcelled out among the parochial Clergy; equalized, I presume, upon the Scotch model. One simple question only, I would ask these liberal dispensers of a property not their own; Have they considered *at whose cost* this reform is to be effected? — Not, certainly, so far as respects four-fifths of this property, at the cost of the Bishops; but at the cost of lay-proprietors; at the cost of a most respectable tenantry; at the cost of many of the first nobility and gentry; who, for the space of two hundred years and upwards, have enjoyed most beneficial interests under the Bishops of Ireland.

It may not be amiss that I should here explain how the Bishops' estates are leased, and how renewed, in Ireland. This subject is, in this country, very imperfectly understood; and a right understanding of it cannot fail to remove many existing prejudices. The leases run (with a few trifling exceptions) for one and twenty years. The rents are very low; sometimes almost nominal. The renewals are annual; the tenants each year surrendering their leases and taking out new ones. The fine is usually fixed at one-fifth of the value of the lands, after having deducted the reserved rent; that is, on a calculation, which, according to Sir Isaac New-

ton's tables, allows the tenant *eight* per cent. on his renewal fine. And this beneficial interest is, in fact, unless the improvidence or the perversity of the tenant prevent it, a *permanent property; as permanent as any other estate whatever.*

From this plain statement, it is obvious that the Bishops cannot, in the nature of things, possess *enormous* incomes. The rent, as I have stated, bears a very small proportion to the value. After deducting this rent from the value, the utmost which a Bishop ever takes in the shape of fine, is one-fifth of the remainder: four-fifths, accordingly, rest with the lay-tenant. Raise, therefore, the income of the Bishop as high as you please, and you must, with the deduction of a small, fixed, and unincreasable rent, raise the income of his lay-tenant in the proportion of *four* to *one.*

But it is objected, that the Bishops may refuse to renew; or, as it is familiarly said, may *run their lives* against the tenants' leases. In the first place it may be replied, — this is *not* their practice; the Bishops are always ready, willing, desirous to renew. But I will prove it morally impossible that they should *run their lives.* The renewal fines taken by the Irish Bishops, in most instances, greatly exceed half the revenue

of the see. But, for argument sake, and to allow the utmost advantage to the opponent, I will assume the fines to form but half the income. Now these fines, on this reduced estimate, amounting to half his yearly revenue, the Bishop who wishes to see his leases out, must forego for the space of *twenty* years. This he must do, at the risk of his intermediate death; and (considering the period of life at which men commonly attain the rank of Bishops) the risk is not inconsiderable. To cover it, he must insure his life, at the expense, we will say, of one thousand pounds a year. Let us now see how the case stands. I will take the yearly revenue of the see, at Mr. Leslie Foster's average of 5000*l.*

Income - - -	£5000
Deduct Fines - -	2500
	2500
Deduct Insurance Premium	1000
Remains to the Bishop	£1500

Thus, for the space of twenty years, our imaginary Bishop (for where in real life can such a Bishop be found?) would voluntarily reduce his income from 5000*l.* to 1500*l.* a year. And for what object? That, at the end of twenty years of poverty, he and his family after him may enjoy the whole revenues of the see? By no means. A

moiety of the value must, by Act of Parliament, be reserved to the episcopal succession. A moiety, therefore, only, can remain to the Bishop's personal heirs. But even of this moiety, one-fifth must be paid by the heirs in perpetuity, as a fine, in order to make their interest permanent. And is it, then, this remote chance of a reversion at the end of twenty years, not of the whole estate, but of two-fifths of it, —is it this uncertain, problematical, fractional *vista*, seen through the dimness of advancing years, which shall induce a man of sense, of education, of fair acquaintance with the world, to compromise his character, and bring down on himself and his posterity the maledictions of a ruined tenantry? Is it credible that any *one* man could be so absurd? This, however, is a question not respecting *one* man, but, *two and twenty* men. And that *any twenty-two* men should form a conspiracy, thus to impoverish, thus to degrade, thus to send themselves down with infamy to the grave, is a supposition so utterly beyond belief, that I can waste words upon it no longer.

The estates of the Irish Bishops, then, are to all intents and purposes, so far as respects about four-fifths of their value, the property not of *churchmen*, but of *laymen*. This derivative interest has passed from father to son, under the

moral certainty that from year to year it will be renewed; and each annual fine is paid on the supposition and mutual understanding, that the tenant thereby purchases, not only the present renewal, but the prospect of future renewal for ever. The notion cannot, therefore, for a moment be admitted, that the legislature ever will agree to confiscate this undoubted property of the lay nobility and gentry of Ireland.

'But,' say the partitioners of property, 'we will not confiscate the lay proportion of the Bishops' lands: we will not injure the tenantry; we will take from them a fair rent; and apply that rent as a substitute for the grievous burthen of tithes.' Well, then, — I would ask these gentlemen two short questions. Will you take *more* than the Bishops take? will you take *less?* If *less*, you will diminish, not augment, your proposed fund for the payment of the Clergy: if *more*, you will rob the present tenantry, and their heirs and representatives for ever.

But, My Lords, I am not apprehensive. With this property the legislature will not intermeddle, because it is a just and equitable legislature: with this property the legislature will not intermeddle, because it is a prudent and forecasting legislature; because it is well acquainted with the inevitable consequences of

public injustice; because it is accustomed *to anticipate the future, from experience of the past.* We have heard much, indeed, of the difference between church property, and lay property. I admit not the distinction. I stand on the ground of ancient, prescriptive, unalienable right. I protest against the untried theories of these bad visionaries. But this I will say, that, if I were advising the anarchical enemies of the whole existing order of things, how they might best confound and destroy property altogether, I would tell them to begin, by unsettling the property of the Church. From the vast complication of interests here involved, from the intermingled rights and claims of laity and clergy, from the ramifications which the Church has sent forth into all departments of lay-proprietorship, I have not the least doubt, that, if Church property were unsettled, society would be shaken to the centre, its ancient landmarks borne away by the convulsion, and the ruin of all existing proprietors would inevitably follow. Let us look to the course of these matters in France. The example of France, in remodelling the Church, has been held forth as a pattern worthy of imitation. To this example, therefore, I do the more readily appeal. How, then, did they begin in France? With the confiscation

of church property. How did they proceed in France? To the confiscation of lay property. Where have they terminated in France? In the abolition of primogeniture; in an Agrarian law. Let *landed proprietors* in *Ireland*, let *landed proprietors* in *England*, look to this example, — and let them BEWARE?

But enough respecting Bishops: I proceed to the property of the other Clergy; and first of the deans and dignitaries. And here some explanation may be useful. In conversing with natives of this country, well versed in English ecclesiastical affairs, I have generally observed a tendency to judge of Irish institutions by English usages. For example, in England and Ireland, there are deans and dignitaries, bearing in each country the *same titles:* and hence, it has been at once concluded, that their *mode of provision* and *sphere of duty* are also *the same*, or *similar*. But the case is far otherwise. English deans and dignitaries are, *as such*, for the most part, sinecurists, with respectable estates in land. Irish deans and dignitaries, on the other hand, are, *as such*, for the most part, working clergymen, with cure of souls; their income generally arising from the tithes of the parishes which form the *corps* of their dignities, and on which they are bound to reside, like any

other of the parochial clergy. It is, indeed, a strange anomaly, but so the fact stands, that, in several dioceses, the dignitaries are among the poorest of the clergy; for this simple reason, that, in times of unsettlement, their estates were made away with; and their parishes (the smallest portion of their income) alone remained. Thus, (I mention but one or two, out of numerous examples,) the deanery of Kildare is worth about 100*l.* per annum; the deanery of Emly, worth about 150*l.*; the archdeaconry of Kildare is worth — nothing; the archdeaconry of Raphoe worth — nothing. Of these last-mentioned *titular* dignities the estates long since disappeared; and, it is presumed, they never had parishes annexed. One other dignity, of somewhat larger value, I will mention; — the chancellorship of Cork. The present worthy dignitary is, perhaps, on the *proscription-list* of our Church reformers, as an egregious pluralist; and, *on paper*, a considerable pluralist he certainly appears to be. He holds a union of *six* parishes: St. Nicholas, St. Bridget, St. John of Jerusalem, St. Stephen, St. Mary, St. Dominick. Now each of these parishes should, according to the doctrine of to-day, have its own parish minister. But how stands the case? The chancellor of Cork derives from these six parishes, an income

of 260*l.* per annum. And what is the extent of these parishes? The parish of St. John of Jerusalem is — a distillery; the parish of St. Dominick is — a sugar-house. The magnitude of the remaining four parishes is somewhat in the same proportion. This, in truth, is a union, not of populous districts, but of old religious houses. So much for the value of conclusions drawn from *unexplained* returns.

But there is another class of dignitaries, so called, respecting whom a word must be said. I mean the *rural deans*. Of this body we have heard much. They have been repeatedly brought forward, as contributing to swell the pomp and dignity of the episcopal retinue, as drawing large revenues from the oppressed population, as constituting one great division of the enormous staff of the Church. Now what in reality are these portentous rural deans? My Lords, they are simply six or eight of the parochial clergy in each diocese, selected on account of their good character, or appointed in rotation, to discharge the laborious, invidious, and unpaid duty, of visiting and reporting upon every parish in their respective districts. Every year, previously, to the Bishop's visitation, and at as many other times as the Bishop may require, they inspect the glebes and glebe-houses, the churchyards and churches,

the vestments, the books, the communion plate and linen, and all things requisite for the decent celebration of divine service. On all these particulars, they make a special report; as, also, on the condition and regularity of parish registers; on the residence and attendance at Church of the officiating clergy; on the number of communicants, whether monthly or at the great festivals; on the time set apart for the catechetical examination of young persons; and the numbers actually catechized in Church. Such, My Lords, are our Irish rural deans, and such the duties which they perform. And it appears, that these idle and useless staff-officers, in addition to their ordinary duties, undertake this charge, which implies much labour, much travelling, sometimes no trivial expense, — without any other recompense whatever, than the consciousness of being usefully employed.

The incomes of the parochial Clergy, it is somewhat difficult to ascertain. From the great irregularities of Irish payments, they are themselves frequently unable to calculate what they shall probably receive in any given year. From these, and other circumstances, materials are not in existence whence to form an exact average of clerical income. Availing themselves of this inherent difficulty, our adversaries have swelled, at

their own discretion, the *nominal* revenues of our poor parochial ministers, varying the amount as they found their statements too strong to go down. At first they assumed an average of 800*l.*; then, by a single evolution of their calculating machinery, they bring out an average of 500*l.* per annum. But we have a surer ground of computation. At the beginning of the present year, about 80 parishes had compounded for their tithes, under the act of last session. The average income of these parishes was about 400*l.*[1] But then, they were parishes of the higher order; and we should take a lower average for the benefices throughout Ireland. On this subject, I am, of course, not prepared to speak positively. But, from the best information I have been able to procure, it is my opinion and belief, that, including the curates, (whose salaries, varying from 75*l.* to 100*l.* per annum, are deducted from the receipts of the beneficed Clergy,) 250*l.* would be a fair average income. In the year 1786, Bishop Woodward calculated the average at 140*l.*: and, in stating an increase, since that period, of eleven twenty-fifths, I have more than made allowance for any intermediate increase of tillage, and advance of prices. On

[1] It has been publicly stated by *the highest official authority*, that in the returns of settlements *since* made under the act of 1823, the average was *of the most moderate description*.

the whole, I can affirm, with full assurance of correctness, that the parochial Clergy of Ireland are by no means overpaid. And I will add, that, in their general conduct and dealing, they are by far the most moderate class of proprietors we have. If any thing, they carry indulgence to a fault; especially, in giving long credit, to their own great loss, and the ultimate disadvantage of the people. What they receive, is considerably below their just right; and I am prepared to show, that they give ample value in return.

In considering the value given for their incomes by the Clergy of Ireland, I wish, in the first instance, to call attention to a fact, perhaps not generally known; certainly not much adverted to; namely, their laborious and expensive preparation for holy orders. Our Clergy, without exception, receive an University education. No candidate is ordained, without producing a testimonial, that he has taken, at least the first degree in Arts, at some one of our three Universities, of Dublin, Oxford, or Cambridge; without producing, also, a certificate of his attendance on a course of divinity lectures; and thus is secured a continuance at the University, of at least four years and a half. In Ireland, we have no *literates;* none of that class,

who, in this country, prepare themselves by private study, at a trifling cost, for the profession of the Church. I say not this, as meaning to cast the least reflection on a very meritorious and useful body of men. I merely wish to impress the fact upon Your Lordships, that our Irish Clergy *all* receive *an expensive education.* They are for the most part well connected; the sons of our nobility, gentry, and clergy. Many of them have relinquished better worldly prospects, for the Church; the parents of the majority have expended on their education a sum which might have established them in several respectable walks of life; and to all of them, before they have once officiated in divine service, or performed a single act of clerical duty, the Church and the Nation have contracted a debt, which is but too frequently ill paid.

But the quality of the education received by our Irish Clergy is fully commensurate with the expense incurred; and here it is my duty to advert to the *place* in which, for the most part, that education is conferred, — my loved and venerated parent, the UNIVERSITY OF DUBLIN: a duty which I shall the more readily perform, as, though indebted to that seminary for my education, I have not had the honour of being permanently connected with it as a fellow. The

character of this University is essential to my subject; for, on the *quality* of the education there bestowed, must depend the *qualifications* of the Irish Clergy.

The University, which, in its earliest days, produced USSHER, the most profoundly learned offspring and ornament of the Reformation; and LOFTUS, in oriental letters rivalled only by his great coëval POCOCK: which afterward sent forth, to shine among the foremost of our Augustan age, PARNELL, the chastest of our poets; SWIFT, the purest of our prose writers; and BERKELEY, the first of our metaphysicians: which formed, nearly in our own time, perhaps within the recollection of some noble Lords who hear me, GOLDSMITH, our most natural depictor of life and manners; BURKE, the greatest philosophic statesman of his own or any other age or country; — and, why should I not add, GRATTAN, the eloquent assertor of his country's rights, the parent of Irish independence; — the University which sent forth such men, is not now degenerating, is not likely to degenerate, from her ancient rank and name, and needs not blush to be compared with either University of England. On this subject, if I speak with more than common interest, I speak, at the same time, soberly, advisedly, and from intimate acquaint-

ance with the facts. The course of study there laid down, the rules of discipline there enjoined, are well known to me; and how those studies are directed, and how that discipline is administered under the learned, wise, and excellent person who presides over that University, I could abundantly and most satisfactorily testify, were I not restrained by the consideration, that, from early youth, that person has been among the most familiar and most cordial of my friends.

I am aware, indeed, that Dublin has been called the "*silent sister*;" in allusion, it may be presumed, to the comparatively small number of Irish authors. But epithets are easily bestowed, and witticism is often courted, at the expense of truth and candour. For what, I would ask, is the parent of authorship? Surely, after the stimulus of *want*, it is *literary leisure;* and, if comparison is to be at all instituted, (and the comparison, in this instance, is purely *defensive*) we should look to the opportunities of literary leisure respectively enjoyed, by the Irish and English Universities. Thus, then, or nearly thus, the case will be found to stand. In Oxford, there are twenty-four colleges and halls, twenty-four heads of houses, five hundred and sixty-five fellows, and about seventeen hundred students. In Cambridge, seventeen colleges and halls,

seventeen heads of houses, four hundred fellows, and about eighteen hundred students. In the two English Universities, conjointly, forty-one colleges and halls, forty-one heads of houses, and nine hundred and sixty-five fellows, for the education of about three thousand five hundred youths. In Ireland, on the other hand, we have unfortunately not abounded in munificent patrons of learning. A royal foundress, and royal benefactors, we have had: but the University of Dublin was founded at a period, when the zeal for *thus* promoting good letters had gone by. Accordingly, we have but one college, one provost, and twenty-five fellows, for the education of about fifteen hundred under-graduates. These twenty-six most learned men, who attained their present honourable rank after years of intense study, and through the most arduous literary competition in the world, have upon their shoulders the instruction and government of fifteen hundred young men; and, thus occupied, they certainly have little redundant time for the pleasures and the pains of authorship. Yet, occupied as they are, they contribute more than their proportion to the common stock of letters; I could specify very many, and very able works of their production, in most departments of science and literature; and, on this score, I should not

hesitate a comparision, I will not say with equal, but with superior numbers, of your first scholars in either University of England. The junior members of our University, unprovided with fellowships, and unable to linger in that lettered retirement, which in your colleges and halls is so delightfully provided, must, on the completion of their under-graduate course, at once go forth into the various active walks of life; and, under these circumstances, it is not wonderful, that literature is, in Ireland, little pursued as a profession. But authorship is not the only, nor, perhaps, the best criterion of a manly education. It is in real life, it is from professional exertions, it is from that ability, that readiness, that sound knowledge, which present themselves in the daily walks of business, that we are to estimate the true value and extent of University attainments. And here I do not blush for my country. Of our clergy I do not now speak: that shall presently be done. But, looking to the different professions, I can say, that our physicians are skilful, learned, and sagacious; that our school of surgery is confessedly one of the first in Europe; that our bar, in legal knowledge, in constitutional principles, in appropriate eloquence, and in a constantly available fund of general information, stands pre-emi-

nently high. In this House, at the beginning of the session, I rejoiced to hear the eulogy pronounced, with an eloquence worthy of its object, of a distinguished character, whom I love, admire, and revere, — the Lord Chief Justice of Ireland; an eulogy, certainly not superior to his merits: but this eminent person would be the first to allow, with generous satisfaction, that, on the Irish bench, and at the Irish bar, are several, though not his rivals, yet his equals. And how were these men formed? My Lords, with few exceptions, they were formed at the Irish University, by the Irish clergy. And, may I be allowed to say, the benefits of our divinity school extend far beyond the clerical order. The impulse there communicated acts very remarkably upon the Irish bar. From an early period, I have been in habits of intimacy with many of that learned body: — about thirty years ago, I well recollect, the junior members of it, especially, were unhappily tinctured with infidelity, through the writings principally of Mr. Gibbon, then at the height of his fashionable popularity. At that period, a young lawyer in Ireland would have blushed to be detected in the study of the Bible. But what is now the case? My Lords, I do not know, in the community, a more exemplary, a more moral, a more religious

body of men, than the Irish bar. Familiar with the general laws of evidence, they have studied to the best purpose, the evidences of the Christian faith; and several of the most eminent are well read in the original Scriptures, in biblical criticism, and in theology at large. A fact of the last importance: for, since the union, the bar has become incomparably the most influential body we possess in Ireland; and has long given the tone to our best general society. Now whence, would I ask, has the bar of Ireland derived this knowledge, whence this proficiency in religion? The answer is plain:—from the University in which they have been trained; from the Clergy with whom they associate, with whom they are linked in friendship; not only the Clergy of the metropolis, but those whom they meet in their vacational retirements, and those who sometimes produce in our Dublin pulpits, the fruits of laborious days and nights, passed in the seclusion of some country benefice. This is a public service rendered by the Irish Clergy; and the extent of this service can be appreciated only by those, who, from their own personal recollection and experience, are qualified to compare the state of society in Ireland *now*, with the state of society in Ireland *thirty years ago*.

On the learned professional labours of the Irish clergy, I must say somewhat: it shall be brief. I will not travel to Ireland for the purpose; a specimen of these labours is on the table, and in the hands, of a large proportion of the British public. The valuable Family Bible prepared by Bishop Mant and Doctor Doyley, and sanctioned and circulated by the venerable Society for Promoting Christian Knowledge, while it contains excellent contributions from living ornaments of the English branch of our Church, can rank also, among its best contributors, Irish divines of the present day. I shall name three: Dr. Hales, in learning and labour a man of other centuries, when, to use the language of our late good old king, there were giants in the land; Dr. Graves, the defender of the Mosaic economy, and the assertor of Apostolic truth and soberness; and Archbishop Magee, who gave a deadly wound to the heresy of Socinus, not in Ireland, for there it has not dared to rear its head, but in this country: and the English Clergy, and the English people will not readily forget, that to an Irish divine they are indebted for the best exposure extant of heretical practices upon the text of the Sacred Volume.

But it is said, that the Irish parochial Clergy

are a profitless burthen; it is said, that no attempt has ever been made to show any services performed by the Church in Ireland, in return for its enormous income. If this, My Lords, were the fact, if no such attempt had been made, (and how much otherwise this matter stands, is well known to the reading public,) the fault shall not rest with me, if such an assertion again be hazarded. I rejoice to meet the challenge: I will at once join issue on the point. But, in the first place, I must say, that, if the present race of Clergy were inefficient, it would be utterly unfair that the ministerial succession for ever, that the protestant religion for ever, should pay the penalty for this lack of service. The proposition has been gravely made, that the present occupants should enjoy their incomes for life, and that the incomes of their successors should be curtailed; that is, according to the judgment of our adversaries, that the delinquents shall enjoy their ill-deserved possessions, while their unoffending, perhaps exemplary successors, shall be plundered and despoiled. My Lords, in common equity, I must say directly the reverse. If the present Clergy be delinquents, let them be punished; if useless, let them be cashiered, and an efficient Clergy planted in their room. This is my doc-

trine; this is the clear justice of the case. But, I am bold to say, the present Clergy are a most useful, a most exemplary, a most indefatigable class of men. Exceptions, indeed, there may and must be; and no man regrets more deeply, and no man would censure more willingly, any and every such exception that unhappily exists. But the general character of our Clergy is unimpeachable; the body at large is sound and serviceable. And I fearlessly maintain, that they give full value for their emoluments; that, if they were removed, or if their incomes were materially abridged, many parts of Ireland would sink into barbarism and helpless destitution.

Respecting the strictly ecclesiastical services of our parochial Clergy, this is neither the place where they ought to be detailed, nor the tribunal before which they can be judged. I shall therefore confine myself to a few definite and tangible facts; and I shall avoid touching on the services of the Clergy in the north of Ireland. *Their* character stands deservedly high; and my right reverend friends near me are abundantly qualified to attest their merits. But I have been favoured with authenticated returns from the city of Dublin, and from parts both of Munster and Leinster, from which I have abstracted a few particulars, to be laid before Your

Lordships. This abstract I shall take the liberty to read; making this one prevous remark, that the proportion borne to the general congregation, by the attendants at the sacrament, and by the children publicly catechized, is, in my judgment, the best criterion of parochial diligence and zeal. In these statements, it is not so much my object to mark the *number* of protestant parishioners, as to point attention to this *proportion*. In many instances, from causes in operation for a course of centuries, the members of our established Church are comparatively few; but, from the attention paid to these few, we may fairly infer what would be effected, were the numbers more considerable.

CITY OF LIMERICK.

In this city are four churches: three parochial, including the cathedral, which is also a parish church; and one chapel of ease, in the gift of the Earl of Limerick. On Sundays, the attendants at morning service average 1700. The aggregate number of communicants, in the year, is 5650. The children examined for catechetical premiums, under the superintendence of the Bishop and Clergy, 400.

In the cathedral, divine service is performed three times each Sunday, and once on every week-day. Sermons are preached both in the mornings and evenings of Sundays, and in the morning of every church holiday.

In the other churches, divine service is performed twice on Sunday, once on Wednesdays, Fridays, and all church holidays. And at festivals, there is an *early* sacrament for the accommodation, more especially, of the lower classes.

DIOCESE OF FERNS AND LEIGHLIN.

In nine towns or parishes of this united diocese, there are 9877 parishioners, 1816 communicants at festivals, and 1057 children publicly catechized. The other parishes in the diocese, from which, by the kindness of the Bishop, I possess returns, afford a similiar proportion. Monthly communion is constant.

DIOCESE OF CORK.

In eight towns of this diocese, the monthly communicants are 3360; the children examined by the Clergy for catechetical premiums, 2472. The villages and country parishes keep pace with this proportion.

CITY OF CORK.

Seven Churches.

Amount of Congregations - - -	6800
Monthly Communicants - - - -	692
Communicants at Festivals - - -	2205
Children catechised at Church - - -	871
——— examined for catechetical premiums -	1200

	£.	s.	d.
Average of *weekly* collections for poor, in Churches	20	18	4
Aggregate for one year of weekly collections -	1081	7	4
Raised by charity sermons, in four years - -	2160	0	0

In each church, the sacrament is administered *at least* once a month, besides festivals; in some churches, once a fortnight. Prayers in all the churches, on Wednesdays, Fridays, and all church holidays; in some of them, every day in each alternate week. Every facility is given, by early services at 7 and 8 o'clock in the morning on Sundays, to the poor, who cannot appear clothed as they might wish to be, in a city church at noon. The catechetical examinations for premiums are conducted remarkably well. All the Clergy in and about Cork act as examiners: the Dean, or, in his absence, the Archdeacon, examines the higher classes for medals. The Bishop himself invariably attends, and distributes the premiums.

CITY OF DUBLIN.

In six of the parish churches (the others are proportionally attended) the average amounts are as follow: —

Number of attendants at morning service - -	9800
Monthly communicants - - - - -	1165
Communicants at festivals - - -	6650
Cases in which the sacrament is received throughout the year, in these six churches, without regarding the repetition of the same person -	34,180
Alms collected weekly, and at sacraments, in these six churches - - -	£2360
Children catechised in five of these churches on Sundays - - - -	1340

The number of catechumens in the sixth church has not been returned; but it is *above* the average of the other five.

At the two cathedrals, the congregations are limited only by the extent of the buildings: on a rough calculation, they average at from 2000 to 3000. The charity sermons preached in five of the above-mentioned churches produce annually 2000*l.*; into this calculation, St. Peter's Church, and the Magdalen Asylum, (in which are many charity sermons each year,) are not taken.

In a single parish church, (St. Mary's,) there is a congregation of 2700; monthly communi-

cants, 480; festival communicants, 2100; children catechised, 630; average annual collection of weekly and sacramental alms, 530*l.*; collection at *parochial* charity sermons, 530*l.*

In the Church of St. Peter, last Easter day, the communicants were 2000; the Sunday collections, 520*l.*

In addition to their strictly pastoral employment, the Clergy of Dublin are, for the most part, members of different charitable boards, and governors and inspectors of the various hospitals and schools. They are, in truth, indefatigable, and their whole time is devoted to their duties.

These statements do very imperfect justice to the subject; and I wish them to be considered merely as brief specimens of what might be abundantly adduced. Enough, however, has appeared to show, that the Irish Clergy do not slumber on their post; that, as opportunities are ministered to them, they are instant in season, and out of season, at the call not only of duty and conscience, but of taste and inclination. For such services prove more than mere activity; they could not *thus* be performed, unless the heart were in the work.

There is one particular service, on which a few words must be said. In Ireland, it is well

known, we have no legal fund for the poor. Much, indeed, is done by private beneficence; much, to their honour be it spoken, by those very classes of society, who, in England, would themselves be objects of parochial relief. The Irish widow has not even her cruse of oil, and barrel of meal; but she freely shares her last potato with the beggar at the door of her miserable hut. One fund, however, there is, which, though not large, is available beyond its pecuniary amount. In all our parish churches, during divine service, on the first day of the week, after the manner of primitive times, a collection is made for the relief of the poor; and this fund is largely indebted to the Christian exertions of the parochial Clergy. In the larger congregations, the sums thus raised are considerable; in the smaller, often above what might be expected; and in many instances the amount is almost, and sometimes altogether, applied in aid of the poor Roman Catholic population. In addition, charity sermons are preached in all great towns; and the contributions are on a scale unknown in England, where there are other modes of relief. In Limerick, in Waterford, in Cork, above all, in Dublin, the sums raised exclusively in the churches of the establishment, and by the eloquence of the established

Clergy, are of a magnitude, which, considering the poverty of the people, and the embarrassments which unhappily prevail, is truly astonishing. Before the depreciation of the times, 700*l.* 800*l.* 1000*l.* 1200*l.* were no uncommon collections, at a single sermon. One distinguished Christian orator, the late lamented Dean Kirwan, in the course of his ministry in our Church, a space of about twenty years, raised by sermons within the city of Dublin, the sum of 75,000*l.* But for the exertions, indeed, of our Clergy, many of our largest and best charitable institutions would not now exist. And while they have done much directly, they have done more consequentially. They have thus produced a generally diffused spirit of beneficence, which enters into the character of the people, and which the people cannot forget to have been nurtured and matured, by the same Christian eloquence and feeling, which gave birth to it. And here, I am led to say a few words, on the *manner* in which divine service is performed by the Irish Clergy. Varieties in manner, there must be; and, in such a body, some, doubtless, will be found, who are careless, some who are injudicious: but I assert not more than I have ascertained, when I bear testimony, that the clergymen of Ireland are, generally speaking,

eminent in decency, in solemnity, in impressiveness, in sense and feeling of the Liturgy, in sound doctrine, in moral pathos, and in manly eloquence. It has been my lot to hear warm eulogies pronounced by rather fastidious Englishmen, on the manner of officiating, both in the reading-desk and the pulpit, of those Irish clergymen who occasionally visit this country. And I can pronounce with certainty, that these are not, in any respect, superior to numbers who remain at home. In Dublin, several are deservedly distinguished: but, to a nice observer, the performance of divine service in many of our country parishes would, perhaps, be yet more striking. For my own part, if I wished to give an intelligent stranger, of good taste and of religious temper, a favourable impression of our Irish Clergy, I should be apt to lead him, unawares, into one of our remote and unfrequented country churches, and there to let him hear an unpretending pastor offer up his own prayers, and the prayers of two or three villagers, gathered together in the name, and for the worship, of their common Master. It was in a church of this description, that an incident occurred some years ago, which may not be unworthy of Your Lordships' notice. A French lady, of the Roman Catholic religion,

well-educated, and of intellectual habits, chanced, on a Sunday morning, to attend divine service in this church. The sacrament was to be administered; the lady asked permission to remain, and witness its celebration. A single clergyman officiated; and, as the congregation was small, the communicants were very few; but on returning with the friends whom she accompanied, she declared, that, though accustomed to the splendid ritual of her own church, in all the pomp and circumstance of continental worship, so awful a service she had never witnessed in her life.

My Lords, I am quite aware, that, in many parts of Ireland, the parochial Clergy have a narrow field of strictly spiritual labour. This circumstance is regarded by some with unmingled regret; by others, I am sorry to say, with malignant triumph: but I must rather consider it in the light of a providential compensation; as one of those wise and profound adjustments, which makes seeming evil the cause of predominating good. For, from the peculiar situation of those very parts of Ireland, the Clergy there stationed, have most important *civil*, *social*, and *moral* services to perform; which, if their time were fully or largely occupied in *ecclesiastical* services, they might be unable to discharge;

and, which if they did not discharge I know not what would become of a miserable peasantry, deserted, as they are, by their natural guardians and protectors.

And here, I am inevitably obliged to touch upon a great and lamentable evil, the chief bane of Ireland; I do so with sorrow and reluctance. I do not bring the matter forward for any invidious, for any hostile, for any indirect purpose. The merits or demerits, individually or collectively, of the class of men to whom I must allude, it is not for me to appreciate; and if, at any time, they, like the Clergy, shall become objects of parliamentary discussion, it is openly and directly, not by a side wind, and while another subject is before the House, that their case should be examined. I shall advert, then, to the absence of landed proprietors, merely so far as my duty demands; and because, without adverting to that absence, without keeping its consequences steadfastly in view, no manner of justice can be done to the efficiency of the Irish Clergy.

The system of Irish absenteeship is, indeed, a calamity beyond our grasp or comprehension; and, for the sake both of my own feelings, and the feelings of others, I shall be very brief upon this subject. In truth, I am utterly at a loss

how to express myself. The reality of widespread suffering which it has been my lot to witness, is so vast and overwhelming, that I am afraid to calculate, and yet more unwilling to imagine, its extent. One or two facts I will simply mention, which concern the counties of my own diocese. I derive them from what I believe to be competent authority. By a calculation made with considerable pains, it appears, that from the county of Limerick alone, is annually withdrawn, by absentee proprietors, the sum of *three hundred thousand pounds;* from the county of Kerry, the sum of *one hundred and fifty thousand pounds.* In the latter county, a person may travel for twenty miles together, without seeing the residence of a single gentleman except the glebe-houses of the parochial Clergy [1].

My Lords, I should be sorry to impute blame indiscriminately to all classes of absentees. Some are absent unavoidably, in the discharge of great

[1] This statement I can corroborate by the testimony of an intelligent English agent, employed in Ireland, during the distress of 1822, by the London Committee.

"The county [of Kerry] is very mountainous, thickly inhabited, *but there are scarcely any resident gentlemen.* With regard to the county of Kerry, the gentry are very thinly scattered over the country, *so large a portion belonging to absentees.*" — *Report of London Committee,* pp. 123. 125.

public duties: these persons, in the intervals of their official employment, often visit their estates; while absent they are conferring important national benefits; and, when their more public career is completed, they are apt to settle at home. Against such men, there is no ground of complaint.

Another class of absentees, as they are among the most excusable, so they are the most considerate: I mean, those English gentlemen and noblemen, who possess Irish estates. Among these, are to be found some of the very best landlords in the whole country. They carry into their Irish properties the principle of English landlords: a principle which ought to obtain in every country. It consists in this — the establishment of a fair proportion between the rent to be paid, and the profits to be enjoyed, by the occupying tenant. In this and other particulars, several English proprietors are examples of what landlords ought to be, and their tenantry flourish accordingly. Sometimes, indeed, the benefits designed for the occupying tenant, are intercepted by the race of middlemen; but that evil has already been diminished, and is likely to be diminished yet more extensively. Meantime, in English proprietors, we have examples of a superior kind, who come over occasionally

to visit and reside upon their Irish estates. One in particular, I feel it my duty to name ; a noble person, from whom, on certain political questions, I am obliged to differ ; but for whose private qualities I entertain the most sincere respect : I mean the Duke of Devonshire. Not satisfied with being an indulgent landlord, not satisfied with having for years expended on works of public utility, and within his own estates, a large portion of his Irish revenues, — he fitted up his noble, but heretofore neglected castle of Lismore, and thither, surrounded by his ' troops of friends,' he resorted season after season, and for months together gladdened his tenantry with *the light of a landlord's countenance*. This, My Lords, is an example to be held up to public praise and imitation ; and it will be imitated. I speak advisedly when I say, that others of the same class are preparing, not occasionally, but periodically, to visit Ireland, that they may improve it. And I trust that, ere long, it will come to be the received principle, that English proprietors will give to their Irish estates, a fair proportion of their residence and revenue, as they do to their estates in Yorkshire, or in Cornwall. Then will Ireland begin and continue, to feel the benefits of the legislative union. Hitherto she has experienced only its

drawbacks and disadvantages. But so it was in Scotland. For several years, the miseries and the distractions of that country seemed only to be enhanced by her union with England. But gradually she felt that union to be a public blessing. And so it will be with Ireland. And I venture to predict, that, for the introduction of improvement, of comfort, and prosperity, we shall be primarily indebted to the English proprietors of Irish estates.

But there is a third class, of which I am unable to speak in extenuating terms. My duty compels me (and it is a painful duty) to call them, by the only name which can describe them, — mere Irish absentees. Irish absenteeship has no bowels : it has no principles. I speak not here of individuals ; I speak of the system. English proprietors of Irish estates have their hearts softened by the tenantry among whom they live. But pure Irish absenteeship has no such compensation. There are no present objects to keep the affections in healthful exercise ; and where the affections are not thus exercised, they must wither and dry up. A distant tenantry, never visited and never seen, under these circumstances, seems to be considered, like one of those ingenious contrivances which I have admired at His Majesty's Mint, a mere system of machinery

for the putting forth of so much coin. I am compelled to say, and I grieve to say it, that the most afflicting part of a clergyman's social duty consists in vain, fruitless efforts to wring a wretched dole, which might keep alive the starving paupers on his deserted estate, from the mere Irish absentee; — to extract sunbeams from cucumbers. This, with some honourable exceptions, barely sufficient to establish the rule, I can affirm to be the strict truth.

My Lords, it would be matter of painful but not unprofitable information, if, by any system of returns called for and submitted to this House, it were possible to ascertain the proportion of Irish absentee income, expended on useful and charitable objects, for the advantage of that country whence it is derived. It is to be feared, we should find a lamentable discrepancy of amount, between the vast exactions, and the trivial contributions. One case may be taken as a specimen: — it was vouched, during this session, in another House, on the most unimpeachable authority. In a certain western county of Ireland, during the calamitous summer of 1822, a subscription was raised for the relief of the poor, by the resident gentry, landholders, and clergy. Application for assistance was made to the absentee proprietors, who an-

nually abstract from that county the sum of eighty-three thousand pounds. And what was the amount of their congregated munificence? My Lords, it was — *eighty-three pounds!* Not a farthing in the pound of their annual Irish income! Had these proprietors been resident at home, this never could have happened. They could not have witnessed the complicated wretchedness of famine, of nakedness, and of disease, without some effort to relieve it. But, they were Irish absentees; and their contribution amounted to eighty-three pounds.

None, My Lords, but a resident can know (and the satisfaction is a melancholy one) how much may be done with the Irish peasantry, by the unsophisticated kindness of a few individuals of the superior classes, scattered here and there, over a poor and populous district. The satisfaction is melancholy: for it is impossible, not to compare the much that *might be* done, with the little that *is* done. Some districts, however, are more fortunate. There are noblemen in this House, resident Irish noblemen, who feel with the poet, that

> All earthly joys are less,
> Than this one joy, of doing kindnesses.

It were indelicate to name those who are present,

but I see noble Lords in their places, whose habitual residence in the midst of their tenantry is a great and public benefit. One noble Earl, my neighbour and my friend, I saw in an earlier part of this evening, but I do not see him now: and in his absence, I may say that, which in his presence, could not properly be said; — that his residence in the vicinity of Limerick is a blessing, not only to that immediate district, but to the whole country. It is not merely, that, by considerate indulgence, he has enabled his tenantry to bear up under the pressure of the times; it is not that by judicious and gradual improvements, undertaken not from ostentation, but on principle, he has provided employment, during a long course of years, for multitudes, who must otherwise have perished; it is not that by well regulated acts of bounty, he and his family are improving the habits, promoting the industry, and providing for the education, of the surrounding poor; — it is not all this which gives value to his character as an Irish country gentleman: it is that unaffected kindness of heart, and integrity of purpose, which prove all to be genuine; which are felt and understood by the people: and which mark him out as the fit successor of a father, whose virtues as a landlord were not less distinguished, than the ability, integrity, and

manly firmness, which he displayed in the first judicial station of his country.

I bear in my heart an absent friend, the kinsman and the pupil of the great Mr. Burke; a man worthy of the pains bestowed upon him; superior to the expectations entertained of him, yet those expectations were high, — at the time they must have appeared sanguine. Such a man it were presumption in me to eulogise: I will only say, that foregoing all that is estimable and delightful in the best English society, the first society in the world, — when he returned from the service of his country covered with honourable scars, he retired to his native land, to his few paternal acres, to the bosom of his tenantry, and there devotes his time, his thoughts, his heart, his sound practical wisdom, his distinguished talents, to the improvement of the peasantry of Ireland. But the praise of General Bourke has been publickly proclaimed in this country; it is yet more touchingly pronounced at home, in the daily and nightly prayers and blessings, of an attached and grateful population.

Would to God, that many would go and do likewise! Then should I be spared the necessity of enumerating some of the most laborious services of the parochial ministers of Ireland.

But, in many parts of that country, especially those parts where the clergy have least professional employment, they are the chief, too frequently the sole moral prop and stay. And, from the highest to the lowest rank and order, they are indefatigable, in every social and civil service. In that very province from whence I have adduced a melancholy instance of absentee penury, during the same calamitous season of 1822, it pleased Providence to raise up a diffusive instrument of good, and that instrument a churchman. If the London Distress Committee, if its honourable and worthy Chairman, were asked, who, at that period, stood foremost in every act of beneficence, and labour of love, they would, with one voice, pronounce —the Archbishop of Tuam: from morning to night, from extremity to extremity of his province, at once the mainspring, the regulator, the minute-hand of the whole charitable system. As distress deepened and spread abroad, he multiplied himself, he seemed gifted with a sort of moral ubiquity. He proved himself worthy to rank with ' Marseilles' good Bishop,' and, hand in hand with him, to go down to the latest posterity, among the benefactors of mankind.

But such humane exertions were by no means confined to the higher orders of the Church.

From observation and experience of facts, I can testify, that, at that period, especially in the districts where such instrumentality was most needful, the clergy in general were instant, in season and out of season, to meet every emergency. As collectors and distributors of bounty; as purveyors of food, as parcellers of employment, as overseers of labour, on roads, in bogs, in public works, — by their exertions in these and similar departments, the Irish peasantry of those deserted districts (under Providence) were saved from famine, and its attendant pestilence, and I would hope, were formed to permanent habits of industry, morality, and grateful feeling.

For these labours of our clergy did not cease with the emergency of 1822. English bounty had been not merely full, but overflowing; and hence, the London Committee were enabled to make provision, in the ten most distressed counties of Ireland, for lasting improvement. In each of these counties, a considerable fund has been appropriated, under the management of a board of trustees, for the promotion of industry, chiefly in the way of charitable loans; and here the parochial clergy are among the best co-operators. They exert themselves to encourage the cultivation of flax; to superintend the manufacture of

wheels; to distribute with their own hands the implements so manufactured; to pay domiciliary visits, for the purpose of observing and ascertaining the progress of industry; — and this, not as it might be in an English parish, through the collected and concentrated population of a village, perhaps, and its small surrounding territory, but through bogs, across mountains, over miles of scarcely accessible country, swarming with a distressed population. I can lay my finger, not only on parishes, but districts in Munster, where the judicious exertions of the parochial clergy are absolutely creating manufacture, and giving new spring and alacrity to the people. Missionaries of civilization, they are, in this way, preparing for the social, and moral, and, ultimately, the religious improvement, of a most improveable population. These things I state not on my own sole authority: I appeal to the published report of the Irish Distress Committee. I appeal also to the Commons' report on the state of the Irish poor, now on the table of this House. The fact is, that public attention is beginning to be fixed upon the clergy, in a more just, and more favourable point of view, than heretofore. Improvements are taking place in the body; and those improvements will continue progressive. I pledge myself that the clergy, the improving

clergy of Ireland, will be found the best instruments by which to raise the character, to better the condition, and to increase the availableness for all national purposes, of that country, now, perhaps, a burthen, but hereafter, we will hope, a strength, a bulwark, a fortress of the empire. For this I will pledge myself; always provided you do not tamper with the Church. Then, indeed, I could not be equally hopeful: we cannot make bricks without straw.

In the anticipation of good public results from the services of the parochial clergy, I am the more hopeful, because those services have been, not occasional, not temporary, not the mere result of fermentitious fervour. No, My Lords, in the midst of hinderances and obstructions to general improvement, which they could not remove, the Irish Clergy have, during a long course of years, been exercising the most unobtrusive, but the most beneficial influence. Hospitals, dispensaries, alms-houses, charitable institutions of every kind, have by them been visited, inspected, regulated, founded; — kept alive, I may say, either by their own funds, or by funds raised through their exertions. Frequently their own houses are dispensaries for the neighbouring poor. I know a clergyman, with a good benefice, but a large family, who denied himself

even the most moderate use of wine, that he might bestow it on the poor sick persons of his neighbourhood. In country parishes, indeed, the parish minister is often a sort of universal agent for the poorer population; the intercessor with their landlords, the writer of their letters, the recoverer of their lost or embezzled property. The uneducated part of my countrymen, though shrewd and talented, are, in worldly business, singularly helpless; many, for example, have had near relatives in the army and navy, whose effects, after their death, they are at a loss to procure; many have had friends, adventurers on the Continent or in America, from whom property has rightfully descended to them; the Irish having, from unhappy circumstances, been a migratory people. In such cases, the poor have, too frequently, been the prey of hireling scribes; sometimes, it must be feared, of a class raised somewhat higher in life, who avail themselves of the simple-hearted, unsuspecting confidence reposed in them, to commit the basest and most unpardonable frauds. But a resource is at hand in the parochial clergy: they write letters for these poor people to the War-office and the Navy-office: they aid them with their counsel: they investigate and advocate their claims; and when those claims, as it often

will happen, are fanciful, they induce them to relinquish vain expectations, and industriously to apply themselves to their proper business. In fact, the clergy are often the sole protectors of the people. On this topic some detail has been inevitable; for the Irish parish minister has offices to discharge, the nature and necessity of which can hardly be apprehended in this country, blessed, as it is, with an upright, intelligent, humane, and considerate body of resident gentry.

These things I state, after no brief or limited experience: but, with Your Lordships' permission, I will confirm my statement by a few extracts from letters, which I have lately received, and which may be safely accepted, as of large, if not general, applicability.

Extract of a Letter from the County of Limerick.

'I had lately an opportunity of seeing more than usual of the country part of this diocese; and, in a district which had been one of the most disturbed parts of the county, I witnessed the effects produced by the influence of a young clergyman, on the entire population.

'There is no hostility in the hearts of the people to the clergy; however, in some rare

instances, their passions may be inflamed by agitators. They freely acknowledge the clergy to be their best friends: and, in fact, there is almost uniformly, in the neighbourhood of a glebe-house, however humble in its appearance, (and humble enough they generally are in this country,) an abiding feature of cheerfulness and good-humour in the countenances of the people, to say nothing of the many little comforts among them, which may be traced to the inhabitants of the glebe-house. The peasantry, in such neighbourhoods, have not the wild, haggard look of savage life, so striking in other parts of the country.'

Extract of a Letter from the County of Kerry.

'Considered as a body, the clergy are most grossly calumniated. I have no hesitation in affirming, that, generally speaking, they are liberal, hospitable, and charitable. They are willing and anxious to promote any useful and beneficent work; and, for the most part, spend their incomes among those from whom they receive them. No county in Ireland suffers more by the absence of the great landed proprietors and gentry than Kerry. In fact, the resident clergy supply, in a great measure,

the place of the absentees, as country gentlemen.

Extract of a Letter from the County of Cork.

'Independently of their spiritual functions, the clergy are extremely useful, in establishing and superintending charitable institutions. In the country parts, every thing depends upon the clergy: — dispensaries, societies for promoting industry, civilization, but especially education. I know one parish, where, by the exertions of the clergyman, four schools were raised; and two other parishes, in each of which the clergyman raised three.'

But there has been, within the last year, a specific service rendered by the parochial clergy in Ireland, the consequences of which have already been very extensively beneficial, and promise to be still more so. Throughout the whole of that country, the smaller gaols and bridewells were found to be in a most deplorable condition. For the most part, under the immediate direction of a very inferior class of keepers, with scarcely the semblance, in too many instances, of inspection or control on the part of the local magistracy; their interior state was, what might naturally be apprehended,

wretched in the extreme. The food, the bedding, the ventilation, the whole management, of such a description as was shocking to humanity; and these abodes of wretchedness were also nurseries of vice. The enormous abuses which disgraced this department, did not fail to attract the serious attention, very speedily after their appointment, of the present able and excellent inspectors of prisons in Ireland, Majors Woodward and Palmer, gentlemen not to be surpassed in the ability, intelligence, humanity, and zeal, so indispensable in their arduous office. Chiefly at their recommendation, and under the authority of the Court of King's Bench, an act of Parliament was procured, in the Session of 1822, for the better regulation of prisons in Ireland; and into this act was introduced a clause, placing all bridewells and smaller prisons under the *gratuitous* inspection of the parochial clergy; on whom was to devolve the care not only of superintending the discipline and morals of these establishments; but that, also, of providing wholesome food, and all other necessaries, for the proper maintenance of the prisoners. — How this plan has succeeded, may be judged from the paper which I shall now read.

Extract from the official Report of Majors Woodward and Palmer, Inspectors of Prisons in Ireland, on the smaller Bridewells.

'The valuable aid which this branch of prison regulation has received, by the superintendence of the parochial clergy, cannot be sufficiently estimated.

'The law has imposed on them a new duty, in the local inspection of bridewells, situated in their respective parishes, without any remuneration whatever; and we are gratified in reporting, that the wishes of the legislature have been universally met with a benevolent and disinterested zeal, worthy of that order. The regulations of the Court of King's Bench have clearly defined the duties which belong to the inspection; and we have the satisfaction of feeling, that, in our control over a department so widely scattered, and over small prisons, under the immediate care of persons of a lower class, we have an effectual counterbalance to these disadvantages, in the co-operation of the parochial clergy. Their inspection affords to us, at all times, a power of reference to an upright and intelligent officer, resident on the spot; and secures a conscientious check upon

the several returns received from each bridewell, and upon the prices of all articles purchased for the bedding and subsistence of the prisoners. We feel also assured, that no instances of irregularity and oppression would be suffered to exist, under a local inspection placed in such hands. This arrangement has removed an almost insurmountable difficulty, in reducing the regulation of these dispersed prisons to an uniform practical system.'

To this public official report, I am enabled to add a more particular testimony, by reading part of a letter, which I had the honour to receive from Major Woodward; who, in the course of his duties, has yearly traversed the whole South and West of Ireland, his usual circuit being about 3000 miles. The testimony is valuable, in proportion as the induction is large. This is the last extract I shall take the liberty of producing, and I request for it the particular attention of Your Lordships.

Extract of a Letter from Major Woodward.

'I enclose the extract from my report to Government, on the prisons of the south of Ireland: much more, I assure you, in compliance

with Your Lordships' wish, than from attaching any value to a testimony borne by myself, to the character and usefulness of such a body as the clergy of the south of Ireland. In truth, I should feel it presumptuous in me to offer such a testimony, were it not drawn from me as a debt of gratitude for the services rendered by their benevolent labours, to the department under my inspection. Setting aside all those feelings of attachment which I have always had to the Established Church, I must, as a public officer, whose duties call him into close contact with them throughout the most remote, and (by all others of the higher classes) deserted parts of the kingdom, declare, in common justice, that were it not for the residence and moral and political influence of the parochial clergy, every trace of refinement and civilization would disappear.

'They have now, in the kindest manner, added the care of the poor prisoner, in gaols which were scenes of misery and oppression, to the various duties in which they supply the place of the natural guardians of the peace and prosperity of the country: and, had not this resource been provided by the prison-act, I should have despaired of effecting any radical reform.

This, My Lords, is a great national service: and I wish it to be regarded as a specimen and example of the manner in which the Irish clergy are willing and desirous to be employed. I say this, not merely or principally for the defence of the church: I say it much more for the good of the country. And I feel it to be of public importance, that this House, and that His Majesty's Government, should be aware, *what an instrumentality* for promoting the civilization and improvement of Ireland, they possess in its parochial clergy.

But I must not omit the mention of two great social evils in Ireland, which, to the best of their ability, the clergy alleviate and correct.

The first of these evils is, the absence of public principle; which displays itself particularly in those practices, but too familiar in Ireland, under the designation of *jobbing*. I am far from passing indiscriminate censure. In those districts where we possess a resident gentry at all, there are honourable, upright gentlemen, who set their faces against every thing not strictly correct. But the country is too frequently turned over to managers of another description, whose sole object it would seem to be, to convert to their private advantage the utmost possible shilling of the money granted for public

uses [1] : and here the clergy most valuably interpose. From education, from habit, from principle, and from religious conscientiousness, above such practices themselves, — they are anxious to check and counteract those practices in others : and to the people themselves I would appeal, — Who, in this particular, are their best friends ? Who most honourable in all public concerns ? Who most high-minded and inflexible in the management of public works, roads, bridges, buildings, — all those undertakings, in a word, which are notoriously the most fertile sources of county jobbing, and of unprincipled exactions on the farming population ? The answer would almost invariably be — the protestant parochial clergy.

The next evil to which I must advert, is, the harsh, overbearing, tyrannical manner in which

[1] These practices in Ireland were not formerly confined to inferior departments in society. The saying of a witty baronet, long deceased, is still familiarly recollected : — ' I would give half-a-crown of my own money, and twenty thousand pounds of the public money, to prevent such and such a thing.' This was a mere playfulness ; but it shows, better than a long detail of facts, what must have been the public and political morality of the country. Thanks to the measures both of the legislature and the government, a vast reform has been wrought in every *official* department : but much remains to be effected in the system of *county expenditure*.

the Irish peasantry are commonly addressed. This evil I do not criminally charge, I would not punitively visit, on any particular men, or class of men. It is not so much the offspring of individual character, as of unhappy national circumstances. It is hereditary, it is traditional. And, unfortunately, it passes too often from the higher orders to an inferior class of proprietors, in whom it is not redeemed by one solid bounty, by one solitary act of real kindness. The treatment which the warm-hearted peasantry of Ireland experience at such hands, is revolting to every generous mind. They seem to be considered an inferior race of beings ; and this unfeeling disregard is shown to them by men, but a few degrees their superiors in worldly circumstances, and not at all above, but often below them, in intellectual and moral worth. The mischiefs are incalculable, which result from such a relation, — the relation of the oppressor and oppressed — between classes so continually brought into contact ; but the one great and overwhelming mischief is, that sense of insult and contumely, which festers in the heart of a proud, sensitive, and high-spirited people. That the clergy have universally escaped the contagion of this unhappy manner, (for in the better-educated ranks of life, it is commonly *no more than*

manner,) I do by no means assert. But this I will say, that in general, they are mild, approachable, and conciliatory; using towards the humblest of the people, that unaffected courtesy of address, which the Irish, above all people in the world, are perhaps the best qualified to appreciate. They value the *manner* more than the *matter*, of kindness. The most lavish bounty, if not gracious, would not to them be acceptable. If a man were to give the whole substance of his house for *their* love, it would be utterly contemned. It is affection only that can elicit their affection. And here I speak from certain knowledge when I say, that the clergy, by a thousand acts of nameless kindness, by sympathy of manner, by cordiality of address, by bare ordinary civility in daily intercourse, win the hearts of this impressible people. Exceptions, indeed, (I have already admitted,) may and will be found. But the exceptions are most rare; in the rising generation of our clergy, I scarcely know of one. Again, it is undoubtedly true, that, in particular districts, individual agitators, the professed friends but real enemies of the people, sedulously try, where the least opening is left, to hark them on at the clergy. There is, however, one plain criterion, by which, in their hours of sobriety, those even, who may for a little time have been

led astray, are learning to estimate, *who* are the friends, and *who* are the enemies of the people. This criterion I would recommend to the adoption of all my countrymen; and, were I making my last will and testament, I would bequeath it to them as a token of my love: — THEY WHO APPEAL TO THE PASSIONS OF THE PEOPLE ARE THEIR ENEMIES; THEY WHO APPEAL TO THEIR AFFECTIONS ARE THEIR FRIENDS.

Thus far, I have stated what I know and can prove to be the simple truth of the case: but I am aware, that very different representations have gone forth, — have been largely and industriously circulated. There has been a systematic scheme, — set on foot, I verily believe, by a few individuals only, — to degrade the Irish clergy in character, that they may the more readily be plundered in property. Rare and insulated instances of clerical misconduct have been selected, published, reiterated in every form; the exception has been substituted for the rule; the fault of the individual has been charged upon the body. In noticing these mis-statements I regret the necessity of adverting to a published letter, attributed, unjustly I would hope, to a dignitary of another communion. The writer states, that the protestant clergy are odious to the people; that the more

resident and the more numerous you make them, the more odious and detestable they will become. Such language, I trust, may not have proceeded from an ecclesiastic. It is conceived and expressed in a spirit the very opposite of that which breathes in all the communications (and they are not few) with which I have been honoured by clergymen of the church of Rome. With Clergymen and Bishops of that communion, I have lived, and hope to live, on terms of cordiality and friendship; and I am happy to say, that, during years of unreserved and kindly intercourse, I have uniformly experienced in them, candour, liberality, and affection. I hope, therefore, the letter may have been erroneously ascribed to a member of that respectable body. But if, in a moment of unguarded warmth, such language did escape from the dignitary in question, I trust his calmer judgment already has recalled it. For assuredly, the Protestant Clergy in Ireland are *not* odious to the people. On the contrary, I believe in my conscience, and I know from a thousand proofs, that, when the people are left to the free exercise of their judgment, and the natural flow of their affections, the Clergy, as individuals, and as a body, are among the most popular, if not entirely the most popular, mem-

bers of society. But whether they be the most popular, or nearly the most popular class, is not the question; it is whether they be odious and detestable to the people of Ireland; and, on this point, were it practicable I could fearlessly appeal to the people of Ireland themselves. But why need I appeal beyond these walls? Petitions lie upon the table of Your Lordships' House, signed by multitudes of Irish Roman Catholics, in the least protestant parts of Munster, praying that they may have more protestant Clergymen sent to reside among them. And I would ask several noble Lords who now sit in this House, but who commonly reside in Ireland, — especially I would ask the noble Earl who presented those petitions, whether the protestant Clergy of Ireland are odious and detestable to the Irish people? And on their reply I would cheerfully rest my cause, — *my* cause I must term it; for I rejoice, with no dishonest satisfaction, to mingle and identify myself with the Irish parochial Clergy.

But I can adduce facts for which I *vouch*. I shall do so, merely in the way of example; and leave it freely with Your Lordships to estimate their value.

I know a parish, which, from peculiar circumstances not within the control of the Bishop,

was for several months left vacant, and unprovided with a resident Minister. The population were predominantly Roman Catholic; and they had an excellent pastor of their own communion; but still, they absolutely felt as sheep without a shepherd, and were yearning for a Protestant Clergyman.

In the unhappy year 1798, in the county of Tipperary, in a most disturbed parish, from whence the gentry had fled, one person stood his ground, safe, unmolested, uninjured, though unarmed; — he was the Protestant Vicar of the parish. The very rebels came in a body, and requested permission, without payment, to gather in his harvest. Why? Purely from affection; certainly not from a community of political feeling; for a more loyal subject did not, and does not breathe, than this Clergyman.

In the county of Limerick, in the most unquiet district of it, — the very focus of insurrection; an insurrection caused by the state of *absentee* lay-property, less than two years ago, the few resident gentry had their houses garrisoned, their windows bricked up, candles burning at noonday, centinels posted at their doors; they could not so much as walk into their shrubberies unattended by armed protectors. In this very district, within a stone's cast of those garrisoned

and barricadoed houses, during the disturbances of 1821 and 1822, resided the Clergyman of the parish, a dignitary of the diocese; his house unguarded, his doors unprotected, his windows open, no arms, no unusual precaution, his rides and walks uninterruptedly continued, — and he suffered not the least violence, not the slightest insult; a twig of his property was not injured; he was as free from apprehension, as if his residence had been in Palace-yard. These facts I learned, I may say witnessed, on the spot; and on my giving the Clergyman credit for his conduct, his modest reply was, — 'I cannot take credit to myself for any thing remarkable, I merely treated the people with common civility and kindness; and, when they were sick, was ready to give them a little wine.'

The fact is, that, in various instances, the Protestant Clergy by their influence kept away disturbance, or suppressed it when it had found entrance; or if, from causes too deeply-rooted in the frame of society, the evil had risen beyond their power of conciliation, — one exempt spot, one oasis in the desert, one place of refuge, one Zoar was to be seen athwart the burning plain; — the glebe and the glebe-house of the Protestant parish Minister.

Yes, My Lords, however agitators may have

succeeded in other projects, their elaborate efforts to lash the people into hostility against the parochial Clergy, have utterly failed. The parochial Clergy are respected, are beloved by the Irish population. Why? Because the people of Ireland are a generous, a grateful, a discriminative people. They know their benefactors; they know their real friends. Treat them but as brethren, and their fidelity will be as lasting, as their hearts are warm. There is no misleading their passion to war with their affection.

The charges against the Church in Ireland have, I trust, been proved unfounded. But, suppose them founded to the utmost extent, and, however lamentable in a *religious* point of view, the delinquency of our whole Bishops and Clergy would not account for one-fiftieth part of the *political* evils which afflict that country. Let us look, for example, to one department, *clerical revenue*, — the prime accusation urged; I will add, the prime *cause* of accusation; for many wish to plunder, that they may divide the spoil. Let us look then, My Lords, to clerical revenue. But, in order to do this fairly, we should consider the proportion which it bears to lay property; not, however, to lay property at large; but to that portion of it, which is not

expended where it is raised. We have already seen, that four hundred and fifty thousand pounds are annually drawn away (a sum, which nearly equals the whole Church revenue of Ireland,) by lay proprietors from the counties of Limerick and Kerry; from a single diocese: from other counties and dioceses in Ireland, remittances to absentees keep nearly equal pace; and if the whole sum thus abstracted were known, the aggregate would be appalling. Suppose now, that the whole Church property, the whole income received by Churchmen *as such*, were expended out of Ireland, this would be but as a drop in the ocean. But it is not spent abroad; it is all spent at home; and spent, to say the least, as soberly, as prudently, as charitably, as beneficially for the public, as any other property whatsoever. But this is not all; for, it will be recollected, that, while the body in general is far from affluent, several of our Clergy possess lay-property to a considerable amount. And thus a large annual revenue is kept at home, (simply as belonging to proprietors who, as clergymen, do and must reside,) which otherwise might, like other lay property, be sent abroad. Instead, therefore, of swelling the ills of Ireland, the whole of the clerical property, augmented by a respectable addition of lay-

property, goes to alleviate those ills, and to alleviate them far beyond the pecuniary amount. Because every shilling given by the Clergy for humane and benevolent purposes, produces a *moral* effect on the population.

My Lords, when I thus consider the truth and justice of the case, it awakens in me a feeling of mingled melancholy and indignation, to see the moderate, well-earned, home-expended pittance of the parochial Clergy curiously, I had almost said inquisitorially, scrutinized, — their shillings and pence weighed, and counted, and clipt, and filed down, by men who draw from my unhappy country their thousands and tens of thousands, to be lavished in foreign lands, on foreign luxuries. To what purpose, I will not inquire; I spare Your Lordships and myself that pain. I shall dismiss the subject, therefore, of Irish absentees. But, while on this subject I am sorrowful, I am still cheered and comforted by hope. A crisis is at hand: and I seem to discern the process already in commencement, by which this great evil will eventually redress itself. The system of absenteeship cannot last; that it should last, is morally impossible: it cannot be, in the course of a just and equitable Providence, that such a system should be suffered to continue. But my hope and my persuasion are,

that, ere any painful and calamitous retribution shall arrive, multitudes of our absent gentry will voluntarily return to their native land. Let them but touch the Irish shore, — let them but reside on their rich and beautiful estates, and I shall no longer be apprehensive for my country. Happily, in this case, the change of measures will ensure the change of men; or rather will give us back the same men, in their just and native character. Residence will restore, whatever absence may have impaired; the associations of their natural and proper home will rekindle those affections, which the system of absenteeship has smothered, but not quenched; and I anticipate the day, when, consulting their true respectability and true happiness, in the character of resident Irish landlords, they shall rank among the ornaments and benefactors of their country.

But in the mean time, and till this happy change shall be accomplished, the great *desideratum* towards the internal improvement of Ireland, is INSTRUMENTALITY; a link between the government, between the legislature, between the great landed proprietorship, and the people. It were folly, however, to speak of instruments, in a mere mechanical sense. A *moral instrumentality alone*, will cement together

the frame of society in *any* country; and in a country, from unhappy circumstances, much *demoralized*, moral instruments are infinitely needful. Such instruments we have in the Irish Clergy: to say the least of them as a body (with rare individual exceptions), an educated, liberalized, well-conducted order of men; stationed, at proper intervals, throughout the whole country; regimented, if I may so speak, under the authority of superiors; disciplined and marshalled for simultaneous movements; and forming a great chain of intercommunication, from one extremity of Ireland to the other. Now, in what manner, could we supply the place occupied by these men? Parliaments cannot create, parliament are not competent to create, materials such as we possess at this moment. Let parliament beware how they *destroy*. They will be altogether powerless to fill the chasm. Take away the fabric of our established Church, and you take away the *nucleus* of our national improvement. A resident gentry we have not: a substantial yeomanry we have not: a body of capitalled manufacturers we have not. Humanly speaking, I do not see what it is, in the least improved parts of Ireland, that we have to rest upon, except the Clergy. Here is the only sure provision extant, for disseminating, through

all quarters of the land, the wildest and most remote, equally with the most cultivated and peopled, an educated, enlightened, morally influential class. Here, and here only, is a provision for an interchange of moral instruments between the north and south, and east and west, which, in due time, may and will produce a community of improved character in all the provinces. For, let me ask, what educated northern would voluntarily migrate to the south, what native of Leinster to the west of Ireland, unless induced by some such prospect of immediate or eventual provision, as the Church establishment holds forth? The salutary influence of these interchanges, I have seen, I have felt. And if the government of the country raises, as I trust and believe it will, fit and qualified persons to the higher ecclesiastical stations in Ireland, the resulting benefits cannot fail to be of constantly increasing magnitude.

I confess, My Lords, I am not impatient; not desirous to make haste. If the ecclesiastical department has not yet reached perfection, (and who will be so absurd as to maintain it has?) I will not therefore pull down the platform, that I may re-construct the edifice. The Clergy of Ireland have improved, are improving, and unless the daringness of innovation stop the

progress, will continue to improve. But, in order to improvement, in order to a continuance of their salutary efficacy, it is indispensable, that their pecuniary resources, that the respectability annexed to a decent, I will say a liberal, provision, be not diminished or impaired. Clip and circumscribe the Clergy, as some would do, and what young man of talents, of connections, and of liberalized mind, would look to the Church as his profession? It were well indeed, if qualified candidates would present themselves for orders from unmingled zeal: but, at the age of three or four and twenty, we cannot expect in many the spirit of confessors and martyrs. This is not to be expected; nor, in our holy religion, is it enjoined or intended. They who minister at the altar are to live by the altar; nor be it forgotten, that in Ireland, the Clergy, in addition to their ministerial office, are, in too many districts, the sole gentry of the land; and are called upon to do those things, in the way both of bounty and of service, which in England are performed, on the one hand, by a resident nobility and gentry, on the other, by parish officers and overseers of the poor. Setting aside, therefore, my feeling as a Churchman, and viewing the subject as a man solicitous for the social, political, and moral welfare of my country, I would

exhort those who are in power, to pause and to weigh well the probable, and even the possible results, before they make any alteration in the system of our Church establishment. I would recommend to the deliberate attention of all constitutional statesmen, of whatever party, the wise and profound resolution of Mr. Burke: 'Please God,' said this great man, 'I will walk with caution, when I am not able to see my way clearly before me.'

I must own, My Lords, that the present state of Ireland is not comfortable; but I am not in the least willing to despond; on the contrary, I am full of hope. What was the state of England about four years ago? what, at that period of anxiety and perturbation, would have been said of the man who professed not to fear? Yet, by the blessing of Providence on the wisdom and firmness of the legislative and executive branches of our Government, what is now the condition of England, in commerce, in manufactures, in revenue, in the quietness, good order, and contentment of the people? All this has been effected in the space of four short years. Why then should we despair for Ireland? Inferior as she is in the scale of civilization and prosperity, her state *now* is by no means so *alarming* as the state of England was *then*. Much

may be fairly anticipated; and I could almost venture to prognosticate, however bold the prognostication, that more of solid improvement will take place within the next eight or ten years, than has been caused of mischief, in the course of centuries [1]. The government has entered on a new, a happy, a most beneficial course. Let the Government but persevere (and I am confident it will persevere), and the good results will be incalculably great. In every department, the most striking improvements are in progress. In the collection of the revenue, both of customs and excise, a great reform has been effected, by which, at once, the burthens of the people are diminished, and the national resources are increased. In all public offices, a system of regularity and economy has been introduced, which was before unknown, and a plan has been formed, which will exclude all but qualified and experienced officers from places of emolument and trust. On the bench and at the bar, the late appointments have been such, as to call forth the universal approbation of the country; and to secure in perpetuity that which, by all parties, it is now admitted we enjoy, the ablest, the purest, and the most impartial administration of justice, in our superior courts of

[1] These anticipations were indulged, during the life-time of the lamented Lord Liverpool.

law. The inferior, but perhaps, under the circumstances of Ireland, not less important, jurisdiction of the magistracy, has been placed on a new and most improved footing, by the revision of the list of magistrates, and, more particularly, by the establishment of petty sessions; which, in many districts, have put an end to most flagitious practices, and, in all parts of the country, have brought home, for the first time, the operation of equal law to the very threshold of the poor man's dwelling. These improvements, especially the last improvement (I speak from actual knowledge), is already felt throughout the country. The local magistrates are sensible that their character is raised; the farmers and the peasantry are satisfied with the decisions which are made; and I know of instances in which the *defeated* party has retired with cheerfulness, under the conviction that he was *fairly* dealt with. Even the Insurrection Act, that necessary evil, has been productive of great collateral advantage. It has been the means of sending, through various parts of the country, a succession of upright, intelligent, constitutional crown lawyers, to sit on the same bench with the magistrates, who thus receive invaluable lectures on the laws which they are bound to administer, and learn, in the general course of their decisions, to unite firmness and wisdom, with moder-

ation and humanity. Nor should it be omitted, that in the Joint-tenancy Bill, together with a limited, but most successful experiment of emigration to Upper Canada, a commencement has been made in the great and necessary work of checking a redundant and mutually destructive population. These, I trust, are but the beginnings of good for Ireland; and looking to these, I am in no disposition either to despair or to despond. Only let the government persevere; let them proceed with manly firmness; let them not be moved by the murmurs of the advocates of old abuses on the one hand, or by the clamours of revolutionary agitators on the other; let them thus pursue their even, steadfast course, and we may hope the best for Ireland; and we may live to see her, what we wish to see her — a happy, a flourishing, and a united country.

But to return to the subject of the Church. — I would hope that we may soon cease to hear of the Irish portion of it, as the great source of Irish misfortune. The committees now sitting in both Houses will, by sifting adverse and conflicting testimonies, have ample means of refuting this and other calumnies. Meantime I have all along admitted, that the Church in Ireland, like all human institutions, must have its faults, may have its offenders. Whatever is wrong,

whatever is amiss, I wish to see corrected; and, in my own limited sphere, I shall rejoice to co-operate in the work of correction. But I am soberly and conscientiously of opinion, that any faults which may unhappily exist (and I believe them to be neither complicated nor numerous), will be most safely and most surely amended by legitimate Church authority. In this session, with this view, episcopal authority has been enlarged; and my conviction is, that the existing functionaries will engage with alacrity and zeal, both in the enforcement, and encouragement, of all clerical duties. But if any doubt be entertained for the future, — I would merely say — that, under Providence, this must principally rest with the Government of the country; that good ecclesiastical appointments will ensure good ecclesiastical discipline.

Thus much to those who really desire the improvement of the Church. And, however I may differ from some of them, on matters by no means unimportant, I regard them, even in their apparent hostility, not as the enemies, but as the friends of our establishment. But the Church has real foes, of a very different character: and I have no doubt upon my mind, that, of the clamour raised against the Irish branch of it, the true secret is — *revolution*. The English branch

was not less violently assailed a few years ago; and, *mutato nomine*, the atheistical radicals of 1819 and 1820 are still at work. It cannot be forgotten, in what manner —

'The printed libel, and the pictured shape'

of English episcopacy, were then exhibited in this Metropolis. The warfare is now but transferred to Ireland: the principle, the motive, the object, are the same. In the present outcry, 'more is meant than meets the ear.' Let the Irish branch of the Church be mutilated, and the English will not be safe.

It has, indeed, been argued, from the alleged precedent and example of Scotland, that the Church establishment in Ireland should undergo a thorough alteration. But this is no example; it is no precedent. In Scotland, the main difference was in discipline and government; a difference, indeed, which, on many accounts, I hold to be of vast importance; but still, a difference between one mode, and another mode, of the reformed faith. But in Ireland, the question is of quite another kind; it is, whether we are to have a reformed Church at all. Nor can this be accounted a trivial question, or one which concerns (as some would studiously inculcate) a mere handful of our population. In property,

in talents, and in knowledge, the Protestants of Ireland rank vastly beyond their numerical strength; but in numbers, they are generally much under-calculated. I will just advert to one statement, lately made in another House, that there are but thirteen, or fourteen hundred Protestants, in the *whole diocese* of Waterford. Now, by a return for which I am indebted to the Bishop of that diocese, I can affirm, that, in the city of Waterford, there are thirteen hundred *communicants*, and upwards. Reckoning, therefore, the proportion of the communicants, to the non-communicants, as one to six, we shall have, *not in the diocese at large*, but *in the city alone*, a population of above nine thousand souls, adhering to the established Church. The Protestants throughout Ireland, including the Presbyterians, have been computed by the honourable member for the county of Louth, at 1,840,000. And it ought to be known, that the Presbyterians in Ireland, unlike the dissenters of this country, are on most friendly terms with the Church; that they grow up under its shadow; frequently attend its worship; and not uncommonly train up their sons, not only as lay-members of it, but as Clergymen.

One point more, and I have done. We have lately heard frequent mention of the Church of

Ireland, and the Church of England. I have myself heard it maintained in various companies, and I have read the doctrine in several publications, that the Church of England stands on a different footing from the Church of Ireland; and that the one Church ought to be treated differently from the other. Now, against this doctrine, and against any conclusion deducible from it, I must solemnly protest. I know not, the law knows not, of any Church of England; I know not, the law knows not, of any Church of Ireland. I know, and the law knows, but of ONE reformed episcopal Church within this realm, — *the United Church of England and Ireland.* The English portion and the Irish portion, at the period of the Union, were bound together indissolubly, and for ever. They are one in doctrine, one in discipline, one in government, one in worship. Each portion, therefore, must be treated as the other. I do not, indeed, say, that there may not be circumstantial, modal differences; precisely as there are varieties of arrangement within the English branch itself: as, for example, the manner of raising and collecting the Church revenue in London, may differ from the manner of raising and collecting the Church revenue in York. And, in this light it is, that I regard the provisions of the Tithe Composition Act passed

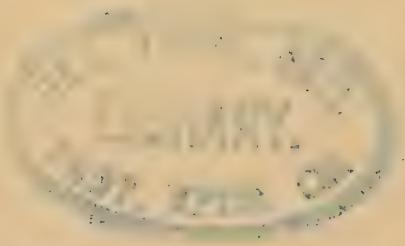
in the last Session, and the provisions of the Bill which I mean to support this night with my vote. But against any substantial, any essential, any vital difference of treatment, I most solemnly protest; and I do not hesitate to declare such a difference morally and constitutionally impossible. On the whole, then, I would exhort those who love and venerate our constitution, both in Church and State, to consider what we have at stake, — the integrity of our United Kingdom; and the protestant faith, of this protestant empire. If one portion of the Church suffer, all must suffer with it. The Church *in* England, and the Church *in* Ireland, have no separate interests, have no separate being: THEY MUST STAND OR FALL TOGETHER. The United Church of England and Ireland, is *one* and *indivisible*. It was made so, by solemn national compact, in the Act of Union. This identity constitutes the fundamental article of Union? we might as properly speak of two Houses of Commons, two Houses of Peers, two Sovereigns, two complete Legislatures, the one for England, the other for Ireland, as speak of two distinct Churches. The national faith of both countries is pledged, equally to maintain one Church, one King, one House of Commons, one House of Lords. If Parliament, therefore, were to subvert or to re-model the Church estab-

lishment in Ireland, it would break the Union; and if it break the Union, it will enact its own destruction; it will enact a revolution; and of such a revolution, the fruit would be nothing else, than anarchy and public ruin.

My Lords, I have now to intreat Your Lordships' pardon, for having so long trespassed on your time; and to return my grateful thanks, for the patience with which I have been heard. An overwhelming sense of duty alone, could have impelled me to undertake this task, or could have supported me through it. Had I not attempted to discharge this duty, I should go back to my country, stigmatized in my own conscience. As it is, I have honestly, though most imperfectly, endeavoured to vindicate that Church, of which I am an humble member; and to serve that God, of whom I am an unworthy minister.

I shall only add, that I give the Bill now before Your Lordships, my cordial support.

THE END.



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